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THE WOMEN'S INTERNATIONAL QUARTERLY.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1916.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Reflections on the Woman's Movement in 1916.

Zoë Fairfield.

EARLY in 1914 I was asked to write an article for these pages on the Woman's Movement, and the request has been repeated more than once during the two years which have passed. As I have looked up notes which I had made on several occasions since the request first came, I have asked myself what are the thoughts which to-day come most naturally to mind as one tries to visualise the possibilities of women's work and influence in the future.

Had one been asked to put down some of the main characteristics of the Woman's Movement two years ago, one might have said that they were:—the demand for fuller opportunities of service; the claim that life should be controlled by spiritual rather than by physical forces; the demand for fuller freedom for the individual; and the

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striving after a higher, more positive and a more authoritative moral ideal. How do these ideas look in the light of the grim realities of to-day?

(1). *The demand for fuller opportunities of service.*—This demand has been granted. In all the nations at war, women of every class have proved beyond a shadow of doubt their power to serve the State. They have more than justified their claim to be citizens. Indeed any woman to-day who fails to recognize her obligations to the State, or the call of public duty, is regarded as an unsatisfactory representative of her sex. Whether we think of "the girl of leisure," or of "the student," or of "the munition worker," we realize that they have discovered their own possibilities, they have tasted the joys and learned the habit of service. The actual change is probably greatest in the upper classes, where thousands of fathers and mothers have at last consented to set their daughters free for real and steady work. In regard to the working classes the change is probably greater in public opinion than in actual fact. They were working before at all kinds of things, the difference is that the public as a whole has become aware of their importance to the State as workers as well as wives and mothers.

Although the reconciling of woman's work of wife and mother with her place as a producer of wealth, her freedom as a human being and her duties as a citizen remains a problem to be solved, yet surely the service of the past two years must eventually win further recognition from the State in the direction of her political enfranchisement as symbolic of her citizenship.

(2). *The claim that life should be controlled by spiritual rather than political forces.*—When we look again at this claim, which lay at the root of the Woman's Movement as we knew it, we realize that this battle is very far from won. At first sight it may seem almost crazy—in these days when Europe is being torn asunder by the conflict of material forces, and women themselves are throwing all their energies into the struggle—not to admit that the battle indeed is lost. During the course of the war there have not lacked those who have pointed out to us that the women are indeed proved wrong, and that it is now clear to all beholders that life is based ultimately on force and on nothing else but force.

It is the contention of all those who refuse to accept this doctrine that God has made man free, and has given to him the power of choice. He is free not only to choose good but to choose evil, and his choice of evil is the tragedy of human life. The spiritual victory is not won until he has learned to choose good. This does not mean—at least in my opinion—that evil should be left unchecked by material force, but it must mean that to check evil by such force is not to cure it, and that the real moral triumph is only achieved when those who are doing evil change their minds, are converted, and choose for themselves to do good. This change, which is a change in the region of the spirit, cannot be achieved by any but spiritual forces, for the spirit of man cannot be forced, or even changed by force, because God has made it free. Have women retained their faith that the ultimate victory must lie with spiritual forces? It seems to many of us that when peace is declared—that is to say, when the material expression of the fratricidal strife in Europe is over—the real struggle will only be begun. The age-long battle between the forces of love and the forces of hate will only be intensified. Into which school will the influence of women be thrown? As we try to read the signs of the times in these days of confusion and conflicting claims, it is hard to find an answer.

(3). *The demand for fuller freedom for the individual.*—This claim is, in its essence, simply another application of what has been said above as to the spiritual nature of God's world and the freedom of the individual soul to choose good and evil. In connection with the lives of women it has manifested itself in many practical ways. To some it has been simply the extension of the democratic ideal to women as well as to men. To others it has taken a more personal form and expressed itself in a demand for fuller freedom for the individual woman or girl.

There is no doubt that to many of the older generation this demand for freedom has appeared to be nothing more or less than a demand for licence. Before the war a great deal was said of the love of pleasure and the lack of discipline and self-control in the younger generation. Many of the older people were filled with pessimism; they deplored the frivolity, the lack of capacity for steady work, the slackening sense of duty among the rising generation. There was a great deal in what they said. There were others who were optimists.

They believed that they saw among these same boys and girls a great capacity for sacrifice for a worthy cause, for loyalty to a great ideal. Who doubts now that they were right? Those of us whose work has lain among the younger people cannot but rejoice in their vindication during these days of war. Amidst all the sorrow and the temptation to despair, the thing that fills our souls with hope is the capacity for sacrifice, the willingness to accept discipline for the sake of a cause, the deep desire for service, the real love of country, and at the same time the willingness, nay the desire, to believe the best of their opponents, which has been so striking among the men and women of the younger generation in all the belligerent countries. Nevertheless there is cause for grave anxiety. There is no denying the prevalence almost everywhere of impurity, and, in England, at least, of drunkenness, and there is no denying either that the hold of moral and ethical sanction on the younger generation is more than shaky. What then of the future?

Is it possible to exaggerate the importance and the grave responsibility of leadership now and in the days to come? Is it possible to exaggerate its difficulties? We shall come out of this period of unexampled strain and stress with weary minds and racked nerves; some of us with hopes of a lifetime shaken, and the fellowships which had been our greatest inspiration almost broken; and we are called to nothing less than the building up of a new and better world. Can it be done? It is not too soon for us to face this call to reckon up our resources, to take account of our weaknesses, to confront the forces which will be in array against us, to ask ourselves in which direction we may look for victory, to put aside worn-out and useless weapons.

As we look to the future we realize how great a responsibility God has laid upon us in setting us where we are. There is a great work to be done, and many of those on whom we were counting for service for the next twenty or thirty years are gone. A great proportion of the leaders and workers of Europe will not have survived the war. This means, does it not, that we must learn to put faith in younger and less experienced workers, to trust the younger generation, and not to despise their youth?

(4). *The striving after a higher, more positive and a more authoritative moral ideal.*—I am convinced that in this—which has always been a force in the Woman's Movement

—lies the hope for the younger generation of women. If they can discover, and if we can help them to discover, ideals which will draw and hold them, they will follow, and in the following find the pathway to better days. We have held an ideal of service before our girls, but have we been whole-hearted about it? We have wanted them to go some way along the path, but not too far; to serve, but not too much; to give, but not too generously. This will not do. In the battle with the forces of evil in social life we must set them free to give wholly and courageously and without thought of self, as their brothers are giving to-day. We must not think so much of safety, and of restrictions, and of checks, and of restraints. Christianity is a positive thing. The Christian life is a great adventure for God.

We have been accustomed to speak of the need for authority, but this has too often seemed to the younger men and women to be more like the authority of the Scribes and Pharisees than of Christ. Christ speaks with authority to-day as He spoke in Judea 2,000 years ago, with the authority of perfect truth. Let Him but be lifted up and men will follow Him, let Him but speak and they will listen.

The demand on all hands among the younger people is for reality. They will not be content with conventional standards of value and of goodness, but they will follow the standards of Christ. Let us make sure that we do not stand between Him and them, that we do not insist overmuch on our own thoughts and interpretations of Him. Nothing in the New Testament is more impressive than the simplicity and the severity of Christ's saying about "little ones." To Him each of them was infinitely precious. As we think of the girls upon whom the great responsibility of being alive in this our day has come, let us ask God for the gift of reverence, of humility and of understanding love.

Heures de Vérité.

Helène Malan.

" S'il lui demande du pain—lui donnera-t-il une pierre ? " L'épouvantable tempête qui a fondu sur l'Europe en Août 1914 et dont nous ne prévoyons pas encore l'apaisement, doit avoir, et a certainement, des répercussions nombreuses et profondes sur la vie morale et religieuse de notre génération. Pouvons-nous, dès à présent, surprendre quelques-unes de ces répercussions ?

Ce qui me semble devenir un appel toujours plus pressant c'est la soif de *sincérité morale.* Nous avons vécu d'apparences trompeuses. Au point de vue politique d'abord, tous les gouvernements parlaient de paix, voulaient la paix, proclamaient la paix, tout en préparant la guerre. Au point de vue social aussi ; que sont devenus nos rêves de fraternité internationale, qu'a-t-on fait de la volonté des peuples et des désirs des nations ? Tout a croulé de ce qui paraissait immuable et en dépit de la souffrance indicible que nous a causé cet effondrement, en dépit du désarroi qu'il a jeté dans nos vies à chacun, il y a pourtant dans bien des âmes une sorte de soulagement à la pensée de voir enfin les choses comme elles le sont en réalité.

Faisons-nous même expérience dans notre vie personnelle ? De quoi avons-nous nourri notre vie, de quoi se nourrit-elle aujourd'hui ? Beaucoup d'âmes ont mangé des pierres au lieu de pain et ces pierres les ont écrasées au lieu de les nourrir. De quoi vit notre âme ? Est-ce de connaissance, de croyances, voire même de certitudes intellectuelles si tant est que nous en puissions atteindre ? Emportés par le tourbillon du monde visible, nous avons cru pouvoir asservir notre vie spirituelle aux mêmes conditions. Au point de vue humain il fallait paraître à tout prix—nous avons vécu d'apparences religieuses. Quelques-unes recouvraient partiellement des réalités, mais un grand nombre n'étaient que des apparences et des semblances. Nous avons acquis une somme considérable d'idées, de données et nous avons cru que savoir c'était posséder. Ce qui n'est que péché véniel, lorsqu'il s'agit de vie politique ou sociale, prend une gravité tout autre quand on

pénètre dans le domaine moral et religieux. Notre christianisme, bâti patiemment par les générations qui nous ont précédés, est devenu un édifice énorme, admirable à bien des égards, mais qui n'était pas le nôtre. Au sortir de notre enfance nous avons pénétré dans ce palais, et plusieurs d'entre nous y ont pénétré les yeux fermés. Nous nous sommes habitués au faste chrétien qui nous entoure. " Voyez quelles pierres, et quel bâtiment ; quel déploiement d'activité religieuse ou philanthropique, que de discours prononcés, que de belles paroles, résonnant sous les voûtes de nos cathédrales. . . . Ils ne sont pas nombreux, ceux qui d'emblée se sont arrêtés sur le seuil en se demandant : " Est-ce là la demeure de mon âme, trouve-t-elle ici de quoi vivre ? "

Il n'en restera pas pierre sur pierre, disait un jour le Christ en contemplant avec ses disciples les assises énormes du Temple de Jérusalem.

Pour beaucoup d'âmes il ne reste aujourd'hui plus pierre sur pierre de tout ce dont elles croyaient vivre. Elles sont enfin venues les heures de vérité qui ont forcé le silence en nous et nous ont mis face à face avec ce qui est. Qu'elles soient toujours plus nombreuses les âmes qui ont le courage de se demander ce qu'elles vivent, ce qu'elles expériencent de toute la somme de croyances, de dogmes, de convictions dont elles ont fait profession.

Laissons crouler ces édifices menteurs qui ne servent qu'à entretenir nos illusions et celles des autres— la vérité seule nous rendra libres. Mettons de côté, résolument, tout ce qu'elle n'a pas assimilé et transformé en force, en courage, en sainteté.

Au premier moment il nous semblera peut-être qu'il ne reste plus rien de notre vie religieuse, que tout n'était que du bruit de vie, des vêtements d'emprunt, la muraille blanchie et décorée d'un sépulcre. Descendons en nous-mêmes plus profond encore, sondons inexorablement tous les compromis auxquels nous nous habituons si aisément, toute notre lâcheté morale, toutes les ruses et les retours de notre égoïsme—mettons tout cela en face de ce que depuis si longtemps nous pensions croire. Nous avons étudié la révélation divine, prié, chanté des cantiques . . . peut-être n'avons-nous pas encore vécu.

S'il lui demande du pain, lui donnera-t-il une pierre ? Le pain de Dieu, le pain de vie est à la disposition de

l'âme qui a le courage d'être sincère. Au milieu des ruines de tout ce qui doit s'effondrer en nous germera la semence divine. Quand toutes les autres voix se seront tues, celle de notre éducation chrétienne, de notre milieu, de notre église, nous percevrons, dans le silence de notre âme le murmure doux et léger de l'Esprit de Dieu ; et Dieu se rendra sensible à nous. Il ne nous demandera pas d'adhérer à tel ou tel credo, d'admettre intellectuellement telle vérité, il nous demandera d'avoir confiance, de reprendre courage, et de porter le faix du jour avec sérénité. Il deviendra—sous quel nom, peu importe—l'Invisible Compagnon de notre vie intérieure. Celui qui sait de quoi nous sommes faits, et qui, parce qu'Il sait, use de patience envers nous. Il deviendra petit à petit Celui auquel nous aimerons à obéir, parce que accomplir sa volonté est la nourriture qui soutient et vivifie nos âmes. Il commencera par nous mettre d'accord avec nous-mêmes, par mettre fin à la "guerre cruelle" qui nous déchire. L'apaisement se fera en nous entre ce que nous voulons être et ce que nous tendons à devenir—puis Il nous mettra d'accord avec nos frères. Nous apprendrons à voir, ce qu'il y a de beau, de divin dans chaque être humain. Nous retrouverons dans les pages de l'Evangile, non plus ce que croient les autres, ce qu'il nous faut croire pour être comme eux, mais ce dont nous vivons nous-mêmes. Nous y trouverons surtout la Personnalité vivante, aimante, à la fois divine et humaine, qui a marché le long de nos routes, qui a souffert notre souffrance et subi notre mort, et qui peut nous faire vivre de sa vie. C'est Lui, et Lui seul, qui est réellement le Pain de vie qui est descendu du ciel pour donner la vie au monde.

Das Dienstjahr der Frau.

Elizabeth Zellweger.

Der Gedanke des Dienstjahres der Frau ist in Deutschland und der Schweiz kein neuer. Er wurde seit einer Anzahl Jahre gehegt und erwogen als folgerichtige Erscheinung der Frauenbewegung. Die Frau, die nach Gleichberechtigung mit dem Manne strebt, will mit den gleichen Rechten auch die gleichen Pflicten übernehmen. Der Mann aber dient dem Vaterland eine Zeitlang im Militärdienst. Grundlage ist die Pflicht der Frau gegen die Allgemeinheit. Es ist in der Tat nicht anzusehen, warum die Frau gegen die Allgemeinheit keine andere Pflicht haben sollte als die, nicht gegen das Strafgesetz zu verstossen, obschon dies eine verbreitete Anschauung ist.

Es ist klar, dass es sich bei der Frau nicht um Militärdienst handeln kann, sondern um etwas, das allen Frauen zu Gute kommt und letzten Endes dann auch dem Lande dient. So kam man auf das weibliche Dienstjahr, das der Ausbildung der Frau gewidmet sein sollte. Aber wie?

Bis der Krieg ausbrach, wurde die Frage überhaupt nur theoretisch erörtert. Als aber durch den Krieg die Frauen so stark zur Mithilfe herangezogen wurden, als sie so vieles tun mussten, was sonst Männerarbeit war, als das Vaterland sie brauchte zum innern Dienst, während die Männer in den Kampf hinauszogen, da wurde der Gedanke wieder lebendig und nun wurde die Forderung aus einer theoretischen zu einer praktischen und damit auch die Diskussion darüber zu einer andern lebendigern.

Die männliche Ausbildung dient dazu, die Leute im Frieden für den Krieg vorzubereiten, sie nützt als Ganzes genommen nur für den Krieg, hat aber daneben einen hohen Wert dadurch, dass sie den Mann körperlich und staatsbürgerlich schult, dass sie ihm Eigenschaften beibringt, die nur durch diese Schulung erreicht werden.

Die weibliche Ausbildung müsste so gestaltet sein, dass sie die Frau auch körperlich und staatsbürgerlich schult, aber dass die durch sie erlangte Tüchtigkeit in Friedenszeiten zur Geltung käme, da ja die Tätigkeit der Frau in Kriegszeiten keine wesentlich andere ist als im Frieden, sich vielmehr nur auf der gleichen Linie ausdehnt. Der Friede erfordert ihre Dienste so gut wie der Krieg.

Die Grundlage müsste bei allen Frauen die hauswirtschaftliche Ausbildung, verbunden mit Kinderpflege, bilden. Alle Klassen brauchen gute Hausfrauen und Mütter, und jedes Mädchen hofft, einmal Frau und Mutter zu werden. Gute Hausfrauen aber schaffen wir nur, wenn wir ihre Arbeit zu einer gelernten machen, und jedes Mädchen dazu bringen, die Lehre dafür durchzumachen. Der Ausgangspunkt für diesen Unterricht bietet sich in den Haushaltungskursen der Volksschulen, die bereits an vielen Orten eingeführt sind. Der gleiche Unterricht könnte als Fortsetzung der Mittel—und der Töchterschulen eingeführt werden, und daraus entstände dann vielleicht die obligatorische hauswirtschaftliche Fortbildungsschule, mit Abgangsprüfung. Wenn, was freilich heute noch ins Gebiet der Utopie gehört, von dieser Fortbildungsschulprüfung die Heiratserlaubnis abhängig gemacht würde, so wären die Schwierigkeiten bald überwunden, denen die Einführung dieses Unterrichts begegnet.

Das Dienstjahr sieht aber für die Frau nicht nur eine hauswirtschaftliche, sondern auch erzieherische und soziale Tätigkeit vor, vor allem Kinderpflege, die für die Frau eben so wichtig ist, wie die Hauswirtschaft. Auch die nötigsten Handgriffe der Krankenpflege sind inbegriffen. Diese Ausbildung könnte sich an die Schulzeit anschliessen, praktisch käme es also darauf heraus, dass der Schulzwang um ein Jahr verlängert würde. Dieser dauert in unsern Ländern bis zum 14. Altersjahr. Mit 14 Jahren ist ein Mädchen nun allerdings noch etwas jung für dieses Lehrjahr, doch wäre die Absolvierung desselben vorerst jedenfalls nur so zu erreichen, wenn es auch wünschenswert scheint, dass es später verschoben werden könnte, etwa auf das Alter zwischen 17-19 Jahren. Ein Mädchen wäre da dem Gebotenen eher gewachsen. Ist das Dientsjahr einmal obligatorisch, so können Mittel und Wege gefunden werden, um jedem Mädchen die Absolvierung des Dienstjahres in diesen Jahren zu ermöglichen, so gut wie es den Männern jetzt möglich sein muss, den Militärdienst zu tun.

Ganz besonders müsste in dieser Zeit auch die körperliche Ausbildung gepflegt werden. Gerade in den Entwicklungsjahren wäre eine solche Ausbildung den Mädchen von unschätzbarem Wert. Es gibt zwar schon viele Mädchen, die heute Sport treiben, aber Tausende, die es könnten, tun

es nicht und vollends die Mädchen der Volksschule, die mit 14 Jahren schon ins Erwerbsleben eintreten, geben sich viel zu wenig Bewegung, weniger aus Unlust als an Mangel an Anregung. Viele legen in diesen Jahren den Grund zu Krankheit und dauerndem Siechtum.

Die oben angedeutete Ausbildung wäre das, was für unsere Volksschülerinnen zu erheben wäre und böte ausser dem Kostenpunkt keine grössern Schwierigkeiten. Etwas schwieriger gestaltet sich die Frage in Bezug auf die Schülerinnen der höhern Schulen. Wenn das Dienstjahr seinen Zweck erfüllen soll, so darf die Ausbildung natürlich nicht schablonenhaft sondern muss der künftigen Stellung der Mädchen angemessen sein. Das Leben der Schülerinnen höherer Schulen aber ist aller Voraussicht nach eines, das ihnen neben der Sorge für Kinder und Haushalt noch Zeit lässt, sich mit andern Dingen zu beschäftigen, sich ehrenamtlich zu betätigen. Dies wird auch bei den Frauen der Fall sein, die einen Beruf ergreifen. In ihrer Ausbildung müsste also neben der hauswirtschaftlichen, mütterlichen und körperlichen, der in diesen Kreisen schon von Haus aus mehr Aufmerksamkeit geschenkt wird, die staatsbürgerliche und soziale sein. Die erstgenannten Fähigkeiten könnten in einem wohlgeordnetem Haushalt auch ohne Kurse erlernt werden, da die Prüfung das Vorhandensein der geforderten Kenntnisse verbürgen würde.

Es ist nun allerdings die Frage, ob jedes Mädchen sich zu sozialer Tätigkeit eignet. Aber wenn man diese weit genug fasst, so müsste sich etwas für jede Art Begabung finden, sei es in Bureaudienst, pflegerischer oder wirtschaftlicher Tätigkeit. Wie dem Manne die Waffe freigestellt wird, bei der er dienen will, so müsste auch für die Frau eine gewisse Freiheit herrschen, Hauptsache ist, dass jedes Mädchen, das die Mittel—oder Töchterschule absolviert hat, ein Jahr in ehrenamtlicher sozialer Arbeit zubringt und sich damit die Schulung aneignet, die ihr ermöglicht, später ehrenamtliche soziale Tätigkeit zu leisten.

Hier begegnet einem nun oft der Einwand, dass das Dienstjahr die Frau, die sich einem Berufe widmet, schädige, indem es sie diesem Berufe lange Zeit entzieht. Aber es ist zu bedenken. dass 1. fast für jede Frau einmal die Zeit kommt, wo sie über hauswirtschaftliche und soziale Kenntnisse verfügen sollte, 2. in vielen Berufen ein prak-

tisches Jahr gefordert wird, und dass dies dann so gestaltet werden könnte, dass es die Frauen in der Berufsrichtung weiterbringt. 3. in andern Berufen das Dienstjahr als praktisches Jahr eingeschaltet werden könnte. Kaufmännisch gebildete Mädchen würden in sozialen Bureaux untergebracht, Medicinerinnen in Spitälern, Juristinnen in Zufluchtshäusern, Rettungsheimen u.s.w., jede an den Platz, der ihr am geeignetsten schiene. Da das Dienstjahr in das Alter von 17-19 und 20 Jahren gelegt würde, könnte es nebenbei den Zweck erfüllen, manchem Mädchen, das noch zu jung ist für den von ihm erwählten Beruf, die Zeit mit nützlicher Arbeit und guter Vorbereitung auszufüllen. Ein solcher Beruf ist z.B. Krankenpflege, auch soziale Arbeit als Berufsarbeit wird zweckmässiger erst nach dem 20. Jahre erlernt. Auf Grund dieser Ausbildung wäre die Frau dann zu gewissen Dienstleistungen verpflichtet; wir haben diese Verpflichtung schon bei den Johanniterinnen, die jährlich einige Wochen dem Krankenpflegedienst widmen müssen, so lange sie dem Verbande angehören. So würden die Frauen verpflichtet, eine gewisse Zeit sozialer ehrenamtlicher Tätigkeit zu widmen. Dienstuntauglichkeit aus körperlichen oder Berufsgründen z.B.wegen Mutterplichten oder sonstiger Unabkömmlichkeit, müsste wie bei den Männern festgestellt und eventuell besteuert werden.

Natürlich wäre diese obligatorische Ausbildung aller Frauen mit grossen Kosten verbunden. Die Volksklassen müssten ganz unentgeldlich sein, während die Mädchen hörerer Klassen ihre Ausbildung bezahlen würden; sie käme dann der Offiziersbildung gleich, die ja auch mit Kosten verbunden ist.

Dass diese Ausbildung nicht heute und nicht morgen zur Tatsache wird, versteht sich von selbst. Sie soll auch nicht erst begonnen werden, wenn sie in allen Details verwirklicht werden kann, sondern gleich jetzt schon von Einzelnen an die Hand genommen werden nach Massgabe der vorhandenen Möglichkeiten, damit das Dienstjahr vorbereitet werde. Viele Frauenschulen arbeiten ja so wie so schon auf diesen Dienst hin, die einen mehr im hauswirtschaftlichen, die andern mehr im sozialen Sinn. Und so wird aus der privaten Initiative, aus der Freiwilligkeit das Obligatorium hervorgehen für alle Frauen. Mehr und mehr erkennen wir, dass die Frau einer bessern Schulung

bedarf zur Erfüllung der ihr anvertrauten engern und weitern Pflichten. Wenn wir aber erreichen wollen, dass diese Schulung eine allgemeine werde, so müssen wir den Zwang haben, den Zwang, den nur der Staat ausüben kann. Bis dieser aber an diese Pflicht herantritt, mag noch längere Zeit vergehen. Unsere Frauenaufgabe aber ist es, den Weg dazu zu ebnen, zu zeigen, wie wir das Dienstjahr ausgestaltet wünschen.

Es handelt sich um etwas, das tief eingreifen wird in unser Leben, das das Frauendasein wesentlich verändern wird. Darum müssen wir trachten, so viele Frauen als möglich heranzuziehen zur Mitarbeit. Nach dem Kriege wird sich das Leben aller Völker umgestalten. Wir hoffen, dass auch die Frau dann einen neuen Platz im Volksganzen erhalten wird. Diesen Platz würdig auszufüllen, dafür arbeiten und streben wir.

The Panama Congress on Christian Work in Latin America.

From February 10th to 19th there was held at Panama a Congress on Christian Work in Latin America which it is hoped will do for Latin America what the World Missionary Conference at Edinburgh in 1910 did for the rest of the mission world. The plan for the Congress was gradually developed from an informal meeting at luncheon called during the Edinburgh Conference by some of those specially interested in the progress of Christian work in South America, and some of the same leaders have been intimately connected with both movements. The preparations were undertaken along similar lines for both conferences, eight commissions, including some two hundred members of many nationalities and denominations, having prepared reports for the Panama Congress on I., Survey and Occupation; II., Message and Method; III., Education; IV., Literature; V., Women's Work; VI., Unity and Co-operation; VII., The Church on the Field; VIII., The Home Base.

There were 481 persons in attendance at the Conference of whom 330 were delegates, 74 foreign visitors and 177

visitors from Panama and the immediate neighbourhood. 145 delegates came from Latin America itself and 159 delegates and visitors from the United States and Canada, England, Spain and Italy. In all 21 nations were represented.

The day's programme was arranged as follows: From 8.30 to 11 a.m.: the presentation of the report of the Commission for the day by its chairman and discussion upon it, followed by a devotional address; from 3.30 to 5.30 p.m.: a continuation of the discussion together with a final statement by the Chairman or Vice-Chairman of the Commission; in the evening two addresses on some religious theme, usually in Portuguese or Spanish and English. In addition a series of services were held in the different Protestant churches and chapels in the vicinity, both on the Canal Zone and in Panama itself, at which delegates from the Congress spoke.

Professor Monteverde, of Montevideo, Uruguay, was the President of the Congress, while Dr. Robert E. Speer acted as Chairman and Dr. John R. Mott as Chairman of the Business Committee. At the opening meeting an address of cordial welcome was given by H. E. Senor Ernesto Lefevre, Minister of Foreign Affairs of the Republic of Panama, and the Minister of Education was present and made a speech at the meeting on Sunday night at the National Institute, when Dr. Mott spoke on Christianity and the European War. Very many delegates, and especially those from Latin America, contributed to the discussion, and as the daily newspaper of Panama, *The Star and Herald*, reported on February 12th: "No more thorough-going and impressive setting forth of moral and religious conditions in any large portion of the world has ever been undertaken than that which this Congress has achieved. No fact related to human welfare has been regarded as lying outside the purview of this investigation. Questions were asked concerning the moral condition of every social group in the various countries—the so-called upper classes, the rank and file of the intelligent labouring classes, the native Indians, the untutored negroes, the educated classes. Problems of immigration, industrial problems, problems of the home life, popular education, democratic institutions, sanitation and public health, medical, science, inter-racial relations and established religious institutions—these, and others like

them, received a thorough analysis at the hands of the Commissions and the Congress to which they made their reports.

"The temper of the Congress is so broadly scientific and tolerant that it will be content with nothing else than a square and fair facing of the facts as they are. Its open-minded survey of the religious situation in Latin America will form the basis of its conclusions and the broad ground of whatever programme may be at last adopted. An outstanding characteristic of the Congress is its deliberateness, its freedom from passionate utterances, from fanaticism, or anything that savours of intolerance."

The three outstanding Latin American women present at the Congress were Mrs. Monteverde, wife of Professor Monteverde, of Montevideo, who is of British parentage, but was born and brought up in Uruguay; Miss Guanita Pelacios, of Mexico, whom some readers may remember, as she has been in Europe and attended the Conference of the World's Student Christian Federation held at Oxford; and Miss Elisa Cortez, Secretary of the Spanish department of the Young Women's Christian Association in Buenos Ayres. Though the number of Latin American women present was very few, these three especially made a very real contribution to the Conference, and showed how much force may be found in the women of Latin America.

The Congress at Panama is being followed by four Regional Conferences in South America: at Lima, Peru; Santiago, Chile; Buenos Ayres and Rio Janeiro. In addition to these there are to be others in Cuba and Porto Rico, and in the autumn probably a similar Conference in Mexico if conditions permit.

The committee responsible in North America for the promotion of the objects for which the Congress was held is the Committee on Co-operation for Latin America, whose chairman is Dr. Robert E. Speer. Efforts are to be made to have some Canadian representatives added to the members already appointed from the United States, and it is hoped that a similar body may be appointed to represent the European societies having work in Latin America. The Foreign Department of the National Board of the Young Women's Christian Association in the United States has one representative on this committee.

The Present Position of the Y.W.C.A. in India.

In preparation for the National Conference of the Young Women's Christian Association in India, Burma, and Ceylon, which was held at Bombay from December 30th, 1915, to January 4th, 1916, we had an article in the last number of the "Quarterly" stating the urgent and immediate need for reinforcements for the work of the Association in India. The reports of the Conference which have been received from the national secretaries endorse every line of that previous appeal, and they have brought a careful statement of the policy of the Indian National Council for its forthcoming period of service. May we pass this statement on for the earnest consideration of all the readers of our magazine?

At the previous National Conference of 1911 a plan had been inaugurated for three National departments, to be called the General, Student and Vernacular Departments respectively, but, chiefly on account of the lack of workers, the Vernacular Department has remained practically undeveloped. The Bombay Conference of this year endorsed this scheme for three National departments, and considerable time was spent on the discussion of the possibility and advisability of developing the vernacular work throughout the country.

One of the outstanding features of the Conference was an address by one of the Indian secretaries of the Young Men's Christian Association, who is engaged in rural village work in South India among the depressed classes. His account of the work was extremely interesting and moving, and at the close he pleaded for workers among the women, for neither he nor his helpers can do anything for them in their great need, and, on the other hand, all they can do for the men is largely discounted unless something is done for the women also.

Eventually it was unanimously agreed that there is a large field for the work of the Association among the non-English-speaking Indian Christian women, and that advance ought to be undertaken in this direction immediately. A

National Vernacular Department Committee was elected and the following resolution was passed :—

> "That four secretaries be allocated to vernacular work—one for Bengali, one for Mahratti, one for Hindi, and one for Urdu ; that adequate facility for language study be given ; and that, further, the sum of Rs. 500 be set aside at once by the Indian National Committee for literature and equipment.
>
> "In the development of this work, however, the principle of co-operation with the Churches and missionary societies should be carefully observed in order to prevent overlapping."

This necessitates the appointment of two more secretaries for vernacular work, Miss Wingate, who has just passed her first examination in Marathi, and Miss Neve, who has just arrived in India and is to be appointed to the Hindi work, being the only vernacular secretaries on the field.

A plan for organizing the work of the Association throughout the country under eight District Union Committees was framed, the districts to correspond with the eight territorial divisions, namely, Bombay Presidency (including Rajputana and Sindh), South India (including Madras Presidency and Hyderabad State), Ceylon, Burma, Bengal (including Assam, Behar and Orissa), Central India, United Provinces, Punjab (including Frontier Provinces). This is being done with a view to strengthening the work in the Provinces and to linking up the local Associations more closely with the National Committee. Each of the eight districts is to have a representative for the general work, student work, and vernacular work of the district on the Indian National Council. These district representatives are to form the nucleus of a larger district committee for the development of the work, especially of the smaller branches in the district. They will require to be organized, which means travelling done by someone, and once organized they will have to be worked. Such a form of organization is looked upon as one of the best means of strengthening the existing work. Moreover, it is very evident that practically every Association in the field, and more particularly the smaller and branch Associations, have suffered seriously from not being visited. Some of the Associations have had no visit from a representative of

the National Committee for three or, in some cases, four years. This means a serious loss to the local Associations, and to national solidarity; it also points clearly to the urgent need for more secretaries at headquarters and more secretaries who can travel.

The report for the last five years, which was presented to the Quadrennial Conference, showed a decrease of five foreign secretaries on our staff. This is sheer loss. It is not due to furlough or illness. We regard with great seriousness the limitations which are put upon effective national and local work by the inadequacy of the staff at our disposal. The present existing work cannot be held and no single piece of advance work can be undertaken until we receive reinforcements. The following resolution, therefore, was passed by the Conference:—

> "That in order to strengthen existing work and to develop new work in India and Ceylon, this Conference urgently requests the Foreign Departments of Great Britain and Ireland, the United States of America, Canada, and Australasia, to send as speedily as possible the following:—
>
> 5 Secretaries for general work.
> 3 ,, ,, student ,,
> 2 ,, ,, vernacular work (as above).
> 3 National or Travelling Secretaries.
> 1 Bible and Mission Study Secretary.

In support of this resolution the Conference sent the following cable to each of the Foreign Departments of the United States, Great Britain, Canada, and Australasia: "India's women, Christ's desire, whose opportunity?" This is the strongest expression the delegates could give to the real need and the fervent desire there is in the Associations for the workers needed to carry out the work that is planned. "I feel," wrote Miss Carswell, "I cannot too strongly urge these demands upon your attention. We are praying for these secretaries; we expect them. We thank you already for what you have waiting for us, and there is a welcome and a great work waiting for them."

Further enquiries and offers of service may be addressed to the above-mentioned Foreign Departments of the Young Women's Christian Association; or to the General Secretary, World's Young Women's Christian Association, 26, George Street, Hanover Square, London, W.

Chinese Girl Students in Tokyo.*

Mrs. Elwin.

I HAVE been asked to give some account of the Chinese girl students in Tokyo, and I do so in the hope of creating sympathy which will lead to prayer for this small but representative community. Numerically they are not perhaps important, not more than about 200 at most being registered at the various schools and colleges in the city, but this of itself makes work among them more feasible than it would be if an inadequate staff had overwhelming numbers to deal with. Work can be intensive rather than extensive. As it is, it is more than a missionary's wife can do single handed, for the girls are scattered all over Tokyo, and the work must of necessity be a personal, one-by-one kind.

These girls come from all over China, all having had a good elementary education in their own country, and wanting to take a higher course than they thought possible at home, or to specialize in medicine, art, teaching, physical drill, etc. Some come with their husbands, who are also students, and of these some are not able with their home ties and children to do anything besides keep house and pick up enough Japanese for their daily needs. Others vie with their husbands in their devotion to their studies. But the greater number are unmarried girls from all parts of China. Many of them come with Government scholarships, and their studies and places of residence are more or less under the control and supervision of an official, always a man, representing the province of China from which they come. Others come quite independently, supported by their parents, and are quite free to make their own choice of residence, school friends, and, if so disposed, husbands! This sudden emancipation is of course a very grave danger in a city of lax morals like Tokyo, and while sympathizing with their longing after higher education, modern ways, and their legitimate rights as women, one could not but express disapproval and regret at the lengths to which their freedom was carrying them. In more than one case where *les convenances* had been thrown to the winds, the kindly

* Reprinted by kind permission from "The Church Missionary Review," March, 1916.

remonstrance of the missionary's wife was highly resented and absolutely unheeded. All, however, are not so "advanced," and some welcomed the protection of a little hostel which for six years we were able to keep open for them. This hostel, owing to necessary financial retrenchment at the beginning of the war and also to the difficulty of finding a suitable matron, has unhappily now been closed.

In our seven years' intercourse with these students we have had opportunities of studying many different types of girls, and when in a retrospective mood a whole procession of faces seems to pass before one, like reminders of loving and happy, if not always outwardly successful, work among them. There is the quiet, gentle, womanly girl whom nature seemed to have designed much more for a wife and mother than a school teacher, a conscientious if not brilliant student. Her stolid and ignorant dislike of Chistianity has given way before the love of God, and a personal love for Christ has taken its place. She has told her parents of her new faith, and has been met with their unqualified disapproval. It was only on condition that she promised not to receive baptism that she was allowed by her father to finish her college course. The promise was given—who can judge her?—but no one can keep her from her devotion in heart to her Lord. But the sword has entered into that household.

There is the strong-minded type to whom opposition is more of a stimulus than a deterrent. Miss C. was baptized first and asked leave afterwards! Though a married woman and therefore free, it was a thunderbolt to her mother, and the result was a series of bitter and unkind letters. These were answered meekly by post and much more effectually in person during the summer holidays, for she left her relatives, with all opposition broken down, reading the Bible for themselves. Happily for her the "sword" has been sheathed.

There is the proud, self-sufficient, agnostic type who would scorn the necessity of divine help in her "self-culture." I can still almost hear her half fierce, half cynical, voice as she said to me at the time of the Revolution, "If this revolution succeeds I shall believe in God," and the sadder but humbler confession a year later, "I want to believe, but can't."

Linked with this girl, Miss X., comes into my mind

another, a representative of what I may call the hereditary Christian type. A Christian of the third generation, she was also one by conviction, and God's call to her to work for Him came to her when she was about sixteen years old, and the story as she told it to me was this. A little brother of twelve years old died, and about a month after his death she distinctly saw him standing in her room dressed in white. She asked him where he had come from, and he said, "Heaven." "Is it nice there?" she asked, and he replied, "You ought to know that." "Take me back with you," she pleaded. "No," he said, "You have done no work." Then she saw him disappear out of the open window. From that moment she consecrated her life to the service of God. She became a teacher in a mission school, afterwards studied for a time in Tokyo and went to a school in America to finish her education. Then she came to Tokyo again, this time to keep house for her widowed brother, a Young Men's Christian Association secretary, and to look after his four children. It was there that I first met her and found in her a kindred spirit, full of a burning desire to win others to Christ. She was engaged by the Young Women's Christian Association to work with me for Chinese girls. I soon told her of my agnostic friend, Miss X., whom I have mentioned, and begged her to try and help her. She promised to do so, remarking, "From what you say, she reminds me of a girl with whom I once shared a room in Tokyo." I then asked Miss X. to meet my Christian friend. Her prejudice against Christians had somewhat given way under the gentle influences of the hostel, but she had no intentions of yielding herself. She said to me, "There was a Christian girl once sharing my room in Tokyo, and I hated Christianity and gave her a bad time. But she was so patient and good that I began to love her. She is the only Christian I have ever loved. I have often wondered what became of her." These two met in our drawing room, and to my surprise rushed into each other's arms. God had once more brought that proud, defiant spirit under the influence of the "only Christian I have ever loved." But even that call has been unheeded, and she is now in Peking teaching in a Government school. God seems to have left her, for a time only let us hope, to find her utter need of Him in ways where we could not lead her.

The dear Christian worker was only lent to us for a time. Tuberculosis, with which she had been threatened some years before, and which was supposed to have been arrested, reappeared, and active work had to be given up. Open-air seaside treatment was tried, but God's call had come. She fought bravely for her life, and still more bravely for Christ, writing to her friends when her voice gave way, and begging them to accept Christ. At her special request we took her to the hills in the summer of 1913, but in ten days the call came. She was one who could ill be spared. Her wonderful sympathy and charm of manner attracted all types of girls to her, and to me she was like a younger sister as well as a fellow worker. I have had no Chinese helper since then. If we had funds I believe I might get one, and we are asking God for both.

There is the political type, not, happily, largely represented, but something to reckon with—from the utterly undisciplined but clever girl whose gift of eloquence and leadership gained for her an unenviable notoriety in Peking and Tokyo and landed her in Japan as a political refugee, to the highly respectable wife of a journalist who helped her husband in his work and wept every day over the condition of her country.

And there are others, with no special characteristics, just jolly, ordinary girls, very "modern," not always knowing their own minds and perhaps rather bewildered in the new surroundings into which they have drifted, and not always using their freedom in the wisest way, but all longing for something they have not got, and often finding nothing but disappointment and disillusionment.

To most of these has come, in some form or other, the call of Christ. Many of them have the Bible in their hands. They all have influence, and that influence will never more be used against Christianity. That is the least that has been accomplished, and who can tell how much more by the grace of God? Whether Christian by profession or not, their life stories are not finished. May it not depend quite as much on the prayers of those at home as on the personal touch with the missionary *how* those stories shall be finished?

Another Y.W.C.A. under the Southern Cross.

Our Opportunity in South Africa.

Dora McCarthy.

South Africa has been called a "land of problems," and after the present war it will be not less but rather more so, for there is a unanimous feeling that things can never again be the same in South Africa as before the war. The Young Women's Christian Association must, therefore, face the fact that this is a time of unique opportunities in that part of the world. "There is a tide in the affairs of men which taken at the flood leads on to fortune," and in South Africa the Association is at this stage. We have reached a psychological moment, and great success is possible for our movement if, by the grace of God, we will but grasp it and enter into the openings He has made for us.

With the union of the four Provinces the horizon of the Association in South Africa has widened; we can view the country as a whole and more readily measure our responsibilities. In doing so it is important to realize that the population of South Africa consists of British and Dutch settlers, together with a great influx of immigrant men and women of many nationalities, all living under the peculiar conditions of being surrounded by a mass of civilized and semi-civilized natives. As is the case in all lands where heathenism abounds, this means darkness in many directions which can be felt, and that not only in native districts.

One of the great problems which our workers meet in South Africa is the wreckage, both spiritual and moral, which drifts to us from other countries. Many are the sad stories brought to our secretaries by the young women who come in such numbers seeking posts as teachers, nurses, typists, business hands, or domestic servants. Some soon let go home ideals and shake loose from conventionalities of life, which should be to them a protection rather than a restraint. The beautiful climate, with the opportunities it affords for outdoor life, tends to a freedom unknown in the

Homeland, and in many cases, where relations and friends are far away, loneliness is an incentive to a liberty which can soon become licence. In the large towns whole blocks of buildings are let out in single rooms, in which women as well as men live, and we venture to think in no country is it possible for women to be more lonely than in South Africa.

What then is the Young Women's Christian Association doing to meet these conditions? Its activities are planned to meet the needs of all the different sections of the community, and, as in other countries, they centre round homes or institutes with the Association secretaries, who must, wherever possible, be trained workers.

(*a*) Homes and Institutes.—Looking back over the past fifteen years, it is evident that great progress has been made in our work for European girls, and yet we are only at the beginning of things! We move slowly in South Africa! During the late Boer War it was called "a grave of reputations," and there is certainly some element in the country which demands that a new-comer shall "win his spurs" *there* before he or she gains the confidence of the people. Past reputation counts for little; nor do great dash and *éclat* or feats of work quickly achieved appeal to the community. It is characteristic of the country that in towns where Association work has been successfully established each branch has sprung from small beginnings.

In **Capetown** as far back as 1884 work amongst women was carried on under "The Ladies' Christian Union," and a house was presented on condition that work amongst girls should be established. Later on this became a branch of the Young Women's Christian Association, and by 1903 it had so increased that the present new and well-equipped building was opened. Miss Jessie Welch came from England to take charge, and has held the secretaryship ever since. The house is situated near the centre of the town, and has a good-sized restaurant, several reception rooms, a large library, and residential accommodation for over sixty boarders.

The second Young Women's Christian Association Home was opened in **Port Elizabeth** in 1898, and was the first-fruits of a forward movement associated with the name of Mrs. Albert Head (Miss Bessie Porter). This work grew very quickly, and more than once larger houses had to be taken.

Under Miss Good's secretaryship the present suitable house was built, with its own tennis court adjoining the Home.

In **Durban** our third branch was opened in 1900. Here again the work grew rapidly, until to-day a large building on the Esplanade, capable of receiving over sixty residents, represents the Association in this important seaport town.

Pietermaritzburg, the capital of Natal, is a few hours' journey from Durban, and for years the ladies of Pietermaritzburg showed much keen perseverance in seeking to establish Association work in their midst. Their efforts were finally rewarded in 1913, when a friend built a modern and suitable house, having a full-sized tennis court attached, and handed it over as a gift to the Young Women's Christian Association.

After opening the work in Port Elizabeth, Mrs. Head and Miss K. A. Gabb formed a Committee in **Johannesburg,** and in 1904 luncheon and rest rooms, with an enquiry office, were opened in the town, and the opportunity for Association work was found to be even greater than had been expected. Miss Hewitt came from England and took over the work. We owe much to her for the foundation which she laid in these early days. A fascinating story could be told of answered prayer—prayer from friends in many lands—in connection with money which was raised in order to build the "Princess Christian" House, which was eventually opened by the Duke and Duchess of Connaught in 1910.

The work in Johannesburg has fully justified its existence. Very soon the building proved wholly inadequate to meet the demands of the town, and a finance campaign is now being carried on to raise funds for extension. Her Excellency Lady Buxton has most kindly made such a campaign possible by appealing for funds herself through the local papers and by presiding at meetings in connection with the scheme. Large numbers of young women come to Johannesburg, and no centre is in greater need of better equipment. Since 1912 an annex of twenty rooms has been rented in a building next door, at a rental of £55 a month, and still further accommodation was found to be urgently needed; the whole work has been crippled for lack of suitable rooms.

Johannesburg has for some years been the headquarters

of our National Young Women's Christian Association, while an effort to train workers has also been made here with some measure of success. Lectures have been offered without fee at the Normal Training College, through the kindness of the Principal; Professors, as well as clergy, ministers, and others, are always ready to help us by giving lectures to our members at our own Institute; and, therefore, with a larger building and better equipment in the way of a larger restaurant, suitable institute rooms, as well as the needed residential accommodation, Johannesburg has a unique opportunity of touching all classes of young women, and the varied work in this cosmopolitan mining town affords valuable experience to new-comers or to workers in training.

In 1905 a Home was opened in **Pretoria,** and the need of such work soon became evident. In 1913 a spacious, up-to-date house was built and opened, and the Pretoria Association has now its own hall, fitted up with gymnasium apparatus, while close to the house are two full-sized tennis courts. Additional rooms have lately been added, a gift from one of the Committee in memory of her son, who was killed in Flanders. Besides openings for developments in many directions in the above-mentioned cities, there are several in which our National Committee would fain see work started, and in **East London** in particular a boarding-house is very badly needed. Luncheon and rest rooms were opened in 1914 and form an important centre of work, but it is most desirable that a Home should also be opened as soon as possible. East London is, like Durban, a favourite seaside resort, and is crowded to excess by young people in the season, while holiday-makers are found there all the year round.

Native Work.—Side by side with the work for British, Dutch and other white girls, a most interesting Association movement has been developed in connection with the National Committee in South Africa among native Christian girls and women. These native branches have been formed here and there by missionaries on mission stations to consolidate their women's work. Under the guidance of Mrs. Brebner, one of the most devoted of all the friends of the Young Women's Christian Association in South Africa, over 3,000 native girls joined as members, and Miss Keck, the daughter of a well-known missionary, is National

Secretary for the native work. In fact, in the development of our native department lies the hope of the future as regards some of the most terrible problems confronting the women of South Africa.

There is not room in this paper to tell of the appalling condition of native women and girls who come from their "kraals" to seek work in our towns. These girls break away from tribal customs and parental authority, and hundreds it is believed drift down into the lowest depths because of the snares and temptations which surround them on every hand. In Johannesburg, where hundreds come every year, there are only two Homes for them—a larger one (but not nearly large enough) run by the Church of the Province, and a much smaller one under the auspices of the Young Women's Christian Association, of which Mrs. Krapf is in charge. Mrs. Krapf, who was for over thirty years a missionary in South Africa, speaks a native language and understands the people. Could we but find the necessary support we would enlarge this Home and start more; and only when some strong Christian organization such as the Young Women's Christian Association shall possess the field fully will the present deplorable condition of native women and girls be improved.

THE PRESENT NEED OF THE Y.W.C.A. IN SOUTH AFRICA: WORKERS.—The present need of the Association in South Africa is, first and foremost, the need for workers. The work is established now in the community. We have our National Committee, which was organized by Mrs. Albert Head, its first President, and is now under the sympathetic leadership of Lady van Boeschoten. It represents the four Provinces and holds its conference biennially, but we cannot think of the forward movement, which I have explained the present time is urging upon us, without more workers.

It is sometimes asked, "What kind of women are wanted for South Africa?" We want leaders, women of education and refinement, whose religion to them is a vital reality, and who will develop into pioneers. I say "develop" because South Africa is a country *not* quickly understood. Its workers need to adapt themselves to its conditions. While we turn to Britain and America for advice and counsel, based on long and wide experience, which is invaluable to us, yet there arises an entirely new

set of problems, due to the special environment in which we live. Experience has taught us that if we transplant British methods in their entirety to South Africa we at once create a spirit which is not in keeping with the spirit of the country. As I have already pointed out, not only have we to deal with the British element, but with the Dutch, and also with a cosmopolitan one. The difficulty, therefore, is to fuse and bring together these three distinct elements into one; therefore we need women of large and tender sympathies, who not only have vision themselves but who can inspire others till they too catch the same vision; but, above all, we need women whose religion is to them a vital reality. South Africa needs Christ, and, as Father Congreve has said, "This is what souls want who need our help—men and women who *are* a sacrament, who have in their lives the constraining force of Christ's love, who know by the inward life of prayer how to help, who, whether speaking or silent, are always attracting souls and leading them through the dark to meet Christ."

This union with Christ and with one another will produce in our Association homes the right atmosphere, which is of far more importance than anything else. In this atmosphere others will be drawn to Him, even apart from our very necessary Bible classes, and even apart from any words of ours. In South Africa we have to make spiritual things real to many who have drifted because their religion has not been vital. Charles Fox has written lines about the Christian's daily rule being to "live Christ" and of the joy of giving "a whole Christ away." Such a life means a sacrifice, but who could hold back because of suffering, especially in these days when for earthly kingdoms nations are giving of their best!

Our opportunities in South Africa are boundless. I quote from a paper written by two well-known South Africans, one a public woman: "We are at the beginning of our national life in South Africa, and we believe that the Young Women's Christian Association is meant to play an important part in that life, and that it will be the means of strengthening and helping what is highest and truest and most Christ-like in our young women and girls."

Mary Slessor:

"The White Queen of Calabar."

Jean Macfee.

From time to time there appear in the "Quarterly" biographical sketches of leaders in social and religious work in various parts of the world. They are full of inspiration and hope as to the possibilities of the girls we meet in club or hostel, and none more so than the life story of Mary Slessor, "the White Queen of Calabar," which closed last year and the record of which has recently appeared.* She was only a Dundee mill-girl, simple in thought, unconventional in speech and method, humble and quiet in spirit, very much the same as many we know up and down the world in clubs for working girls, but she became one of the greatest of those great missionaries whom a love for Christ and a passion for service have sent out to redeem the world, and as such is a heroine whom we should know and be able to talk about to girl friends.

At the age of eleven, in 1859, Mary Slessor entered a large textile factory in Dundee; first as a half-timer, but shortly afterwards as a full-time worker. "Life in the great factory, in which she was but a unit amongst thousands, was hard and monotonous. The hours were from 6 a.m. to 6 p.m., with one hour for breakfast and one for dinner. Now, as then, the belts are whirring, the looms are moving, the girls are handling the shuttles, and the air is filled with a din so continuous and intense that speech is impossible." In spite of the long hours and the household work, with which she had to help at home, she found time to educate herself. From the factory school she had gained a very meagre knowledge, but she became an omnivorous reader. On her way to and from the mills, even while tending the looms, in bed at night, on every possible occasion she read and thus gained a broad outlook and education. Even in this busy life she found time for active church work, and in Sunday school and in the mission work in one of the worst slums in the city she gained experience which was invaluable to her in later

* "Mary Slessor of Calabar." By W. P. Livingstone. Published by Hodder & Stoughton. 1916. Price 3s. 6d.

days. One episode of these days is characteristic of her whole life.

"Open-air work was at that time dangerous, but she and a few others attempted it; they were opposed by roughs and pelted with mud. There was one gang which was resolved to break up the mission. One night they closed in upon her in the street. The leader carried a leaden weight at the end of a cord, and swung it threateningly round her head. She stood her ground. Nearer and nearer the missile came. It shaved her brow; she never winced; the weight crashed to the ground. 'She's game, boys,' he exclaimed. To show their appreciation they went in a body to the meeting," and the leader looked back to that time as the turning-point in his life.

Such were her early years, and amid these surroundings her interest in foreign missions, fostered by her mother from her earliest days, developed until in 1875 she offered her services to the Foreign Mission Board of the United Presbyterian Church of Scotland, and was appointed to Calabar, West Africa.

Her first twelve years of missionary work were spent near the coast. Here she learned the language and gained such proficiency in it that later it was said of her that "she excelled even the natives in their own tongue." Here, too, she learned to know the native mind and customs, and set herself to fight with all her strength against such evils as twin murder and human sacrifice. It was not, however, till 1888 that she began her unique work as a pioneer.

Her thoughts had often turned towards the up-country tribes of the Okoyong district, amongst whom no missionary had yet lived. "There was not a phase of African devilry in which they did not indulge." Witchcraft, sacrifice of animals, the poison ordeal for testing the innocence or guilt of hapless victims, these and other horrors were of everyday occurrence. To these people Miss Slessor determined to go, and accompanied only by four children whom she had saved from murder she settled in their midst. Her life at this time is like the story of a wild dream. "All the community, old and young, drank, and often she lay down to rest at night knowing that not a sober man, and hardly a sober woman, was within miles of her." One day the chief's guests were drunken and beyond control. She

hustled them off towards their own village, and "accompanied them for the protection of the villages through which they must pass. She was able to prevent more drink being supplied to them, and all went well until they came upon a plantain sucker stuck in the ground. The fierce warriors were paralysed at the sight of the rubbish, and with a yell of terror rushed back towards the last town they had passed to wreak vengeance on the sorcerers. She ran with them, praying for swiftness and strength; she passed them one by one, and breathlessly threw herself into the middle of the path and dared them to advance. She felt almost as mad as they were, but she relied on a Power Who had never failed her. . . They stopped, protested, argued, and gradually fear died down and they retraced their steps."

Another day the chief's son died; a dozen men and women were seized and chained to await the poison ordeal. Boldly she faced the angry chief and his followers, and stayed beside the victims till by stealth and skill each was rescued, and for the first time in the dark history of the tribe the death and funeral of one of the rank of chief had occurred without the sacrifice of life."

Again the message comes, "Run, run, Ma! there is something going on!" "A chief had died, and the people were administering the poison ordeal. She arrived before the proceedings began, and for four days and four nights she remained constantly on the watch." . . Again, "Run, Ma! run!" "The villagers were fighting a band of plunderers. . . All next day she was sitting in the midst of a drinking mob, trying to keep down their passions, and succeeded at last in finding a pacific solution."

Thus, tending the sick, helping the weak, dominating the strong by sheer force of will and personality, she gained complete control and mastery. In 1891, when the Niger Coast Protectorate was founded, the Consul-General, Sir Claude Macdonald, empowered Miss Slessor to act as Government Agent for the Okoyong district, to supervise the native court, and conduct all the public affairs of the tribe. In addition to all this she had a constantly increasing family of rescued children to care for, a school to manage and constant household affairs to supervise. First, and above all, however, came her missionary work. Constantly in conversation she was telling the people the Gospel message, and on Sundays there were

regular services and preachings, often at widely separated villages. Sometimes she held as many as ten or twelve meetings on a single Sunday.

On the fifteenth anniversary of her arrival in Okoyong the first Communion service was held. "The old order of heathenism had been broken up, the business of life was no longer killing and fighting, women were free from outrage, industry and trade were established, peace reigned. Above all, people were openly living the Christian life, and many lads were actively engaged in Church work."

Mary Slessor was not one to rest content with what had been accomplished. Her heart yearned for the untouched tribes further inland, and at the age of fifty-four she left the district where she was now so well known and set out to pioneer once more. This time she was able to send before her some of her own Okoyong boys as teachers, and to settle them in one village and another, while she itinerated among them supervising all the work. Again she met and conquered the same superstitions and difficulties; again she acted as magistrate, holding courts, meting out justice, helping the Government officials at every turn; and again there gradually sprang up little churches here and there. The results of her work in this district are told as follows: "To-day there exist throughout the district nearly fifty churches and schools in which the work is being carried on carefully and methodically. The membership numbers nearly 1,500, and there is a large body of candidates and enquirers and over 2,000 scholars. These churches are spreading the Gospel not only by direct effort but also by means of their members as they trade up and down the country."

Still, however, she could not rest satisfied. She was very weak now, often in great pain and suffering, but the call of the unreached tribes still came to her, and once again, at the age of sixty-two, she started for new fields. Sometimes wheeled by the children in a bath chair, sometimes driving in the Government motor car—for many changes had come to Nigeria since first she landed there—she again traversed the new district, and worked with all her might for the raising of the people. The news of the European War came to her as a shock, from which she never recovered, and in January, 1915, she passed away, surrounded by the African girls she loved so well.

Does this seem a picture of a masterful, masculine type of woman? On the contrary, she was timid, humble, lovable. Upon the African women, and especially upon the children whom she rescued, and tended, and reared, she poured out a great wealth of love. Government officials, her fellow-missionaries, the African men, women, and children, all felt the spell of her kindness and sympathy.

Her work received royal recognition, for she was elected an Honorary Associate of the Order of the Hospital of St. John of Jerusalem in England, of which the King of England is Sovereign head. It was, however, another honour that she valued most—"I cannot thank God enough for the honour He conferred on me when He sent me to the Dark Continent." The secret of her life may be given in her own reply to one who doubted her ability to overcome some difficulty: "In measuring the woman's power you have forgotten to take into account the woman's God." She had none of what the world calls advantages in education, home surroundings, social position, or wealth, but she had an inconquerable trust in her God. "I often have no other one to speak to but my Father," she said, "and I just talk to Him." In face of every difficulty she turned to prayer, and as she once wrote, "My life is one long daily, hourly record of answered prayer."

Les Unions Chrétiennes de Jeunes Filles en France pendant la Guerre.

Nos Unions Chrétiennes de Jeunes Filles françaises n'ont pas, jusqu'ici, fait beaucoup parler d'elles. Cependant, dès que le coup de foudre d'Août 1914 eut bouleversé l'Europe, elles ont compris que les circonstances exceptionnelles leur imposaient à elles aussi, une tâche exceptionnelle, et elles n'ont pas été les dernières à s'associer au magnifique élan de fraternité qui a soulevé notre peuple. Dès les premiers mois de la guerre, elles ont été atteintes très directement, puisque une trentaine d'entre elles sont, ou en territoire envahi, ou dans la zone des armées, dans ces villes de l'Est et du Nord qui ont à subir les bombardements et les bombes d'avions.

Bien vite, le travail s'est organisé partout et à l'activité unioniste habituelle s'en sont ajoutées bien d'autres. Beaucoup d'Unions ont leurs " filleuls de guerre," soldats sur le front ou prisonniers, à qui l'on envoie régulièrement des paquets. Des kilogrammes de laine ont été déjà transformés en objets de toute sorte destinés à tenir chaud à nos vaillants combattants. Et, pendant ce 2e. hiver de guerre, l'activité ne se ralentit pas et les aiguilles redoublent de zèle. Une lettre affectueuse accompagnant le paquet est réconfortante pour chacun de nos filleuls, particulièrement pour les pauvres soldats des régions envahies, qui depuis tant de mois ne savent rien des leurs.

Nos jeunes filles visitent les ambulances et sont heureuses d'apporter aux blessés, avec un bon sourire et un mot affectueux, quelque petite douceur. Elles ont prêté et prêteront leur concours aux différentes " Journées " de collecte organisées depuis la guerre au profit de telle ou telle catégorie d'éprouvés.

Les Unions qui en avaient la facilité ont créé des ouvroirs où l'on a lutté contre le chômage et la misère, et nous tenons à signaler le magnifique travail fait par nos amies de la " British-American Y.W.C.A. of Paris," qui ont fourni déjà plus de 10,000 journées de travail à des chômeuses françaises, et font confectionner 200 à 300 articles par semaine, destinés aux soldats, aux refugiés, aux ambulances et aux pauvres. Un cours d'infirmières y a aussi été organisé.

Si dans les villes nos jeunes filles se sont efforcées de remplir les devoirs nouveaux que la guerre impose à chacune de nous, les unionistes de la campagne ne sont pas moins vaillantes et fidèles. On l'a déjà dit, c'est grâce aux femmes, à leur travail, à leur savoir-faire, que notre terre de France a pu produire sa récolte habituelle. Nous les avons vues, nos unionistes, faire simplement, avec leurs mères et leurs sœurs, le dur travail de la terre et remplacer ceux qui sont au front ; puis, leur tâche finie, aider les voisins à récolter fruits et pommes de terre. Une plus grande fraternité est un des fruits de la guerre ; et c'est ainsi que, partout en France, les charrettes de foin parfumé et de moissons dorées ont pu prendre en temps voulu le chemin des granges.

" A Paris," nous écrit une correspondante du Midi, " vous ne vous faites pas une idée de ce que sont nos

régions privées d'hommes. Les femmes ont *labouré*, semé, moissonné, les enfants conduisent les chars, piochent, bêchent ; les vieillards valides ont repris le travail, se levant à l'aube comme jadis ; ceux qui n'ont plus de forces gardent le logis, veillant aux enfants, tandis que les autres s'affairent au dehors. Chacun, de tout son cœur, fait tout ce qu'il peut."

Mais depuis des mois nos sœurs de l'Est et du Nord souffrent toutes les horreurs de la guerre et de l'invasion. Aussi avons-nous senti le besoin de leur venir en aide, dès que ce serait possible. Le Comité National a suggéré aux Unions l'idée de préparer des paquets de linge et de vêtements pour celles dont les foyers sont détruits ou pillés. L'idée a été acceptée avec enthousiasme et maintenant le travail est organisé partout. Avec tout leur amour, nos jeunes filles préparent toutes sortes d'objets utiles et nous espérons qu'au jour de délivrance de nombreux paquets viendront montrer à nos amies éprouvées la fraternité de leurs sœurs épargnées par l'invasion. Grâce au don généreux de notre chère Mrs. Tritton, nos jeunes filles pourront plus facilement se procurer les matières premières, et plusieurs Unions ont déjà été heureuses d'en profiter.

Ces activités nouvelles, nées de la guerre, ne font pas délaisser les œuvres auxquelles les Unions contribuent depuis longtemps. En ces années de guerre 1914-1915, elles ont pu payer les pensions de leurs 40 Pupilles Malgaches, encore qu'un certain nombre de ces dernières fussent soutenues par des Unions situées en pays envahi et qui n'ont rien pu donner. Les tirelires qui, dans presque toutes les Unions, recueillent les dons volontaires destinés à soutenir une Secrétaire des Unions du Lessoutu, et à envoyer une évangéliste unioniste dans le Nord de la France, se sont remplies très joliment en 1914 et l'on s'apprêta à les rouvrir à Noël 1915. Deux de nos maisons de vacances se sont ouvertes l'été dernier et ont reçu un bon nombre de jeunes filles.

Le Foyers de l'Ouvrière et de la Jeune Fille continuent vaillamment leur belle tâche malgré les difficultés matérielles d'un hiver de guerre. Ceux de leurs restaurants qui ont pu rester ouverts sont une véritable ruche bien animée au moment des repas. Les pensionnaires de nos Foyers sont toutes de condition très modeste, ce qui ne les empêche pas de réunir à elles toutes quelque argent, afin d'envoyer aux soldats des colis de Noël.

C'est aussi au point de vue moral que les Unions ont une grande tâche à remplir. Elles l'ont compris tout de suite, et ont cherché plus encore qu'en temps de paix, à faire de chaque groupement un foyer lumineux où l'on vient chercher aide et sympathie. Nous voulons toujours plus être une grande famille, et sentons que l'influence exercée par des Associations qui se réclament du nom de Christ doit être de premier ordre. Affermir dans les cœurs brisés par le deuil, la confiance en Dieu, réveiller toutes les énergies et employer les activités pour le service des autres, c'est une partie et non la moins importante, de leur programme en temps de guerre. C'est d'une ville de l'Est constamment exposée aux avions ennemis, de l'Union de Nancy, que nous vient la "*Ligue jusqu'au bout*," dont voici l'engagement: "Je promets de ne pas me plaindre de la longueur de la guerre et m'engage à faire tous mes efforts pour réconforter les découragés et les amener à tenir ferme.

(*Signé*).....

à..... le..... 191...."

Les unionistes et leurs présidentes ne se sont pas contentées de travailler pour les autres, elles payent largement de leur personne. Dès la mobilisation, un grand nombre d'entre elles recevaient aussi leur ordre de mobilisation de la Croix Rouge, et sont, depuis, fidèles à leur poste auprès des blessés. L'un des membres de notre Comité national, Mlle. Marie Brunneton, est infirmière dans l'île de Lemnos et soigne les blessés dans une ambulance installée pittoresquement sous des tentes.

Nous avons perdu l'une de nos Présidentes d'Union, Madame Durand-Gasselin, présidente de l'Union de Saintes, morte "au champ d'honneur," on peut le dire, puisque c'est au chevet des blessés qu'elle a contracté le mal qui l'a emportée. (Voir l'article du *Journal de la Jeune Fille* de Mai, 1915.)

C'est encore une Présidente d'Union, femme de pasteur, qui, dans une ville privée de son pasteur, assure les services religieux et mérite ce beau témoignage que lui a rendu un officier:—

"Nous avons un service à l'église d'E——, fait par la femme du pasteur. Lui est aumônier d'un corps d'armée. Il y a près de deux mois, peu de temps après mon arrivée ici, elle a pris sur elle de faire le service. Elle le fait

vraiment bien. C'est une femme de grand mérite. Elle choisit les cantiques, les lectures de la Bible, les sermons, qu'elle lit dans divers recueils avec beaucoup de tact. Il y en a certains qu'elle arrange, ils correspondent si bien à la situation qu'il n'est pas possible qu'ils aient été ainsi composés. L'auditoire augmente chaque dimanche. Il y a des officiers, des soldats, qui viennent régulièrement. Elle peut se dire qu'elle fait une bonne œuvre. Je ne sais pas s'il y a beaucoup de femmes qui prennent sur elles de remplacer leurs maris dans les temps où nous sommes, mais je puis dire qu'il y a une femme qui a entrepris cette tâche, et qui y réussit parfaitement.

" C'est la même chrétienne qui, vaillante, fut la seule femme à aider les médecins à D——, après la bataille de la Marne, pour soigner environ 150 Allemands. Son dévouement était indéfatigable et forçait l'admiration de tous. Quand les Allemands partirent, ils demandèrent la permission de lui serrer tous la main, tant ils étaient reconnaissants."

Nous voudrions pouvoir suivre, mieux que par la pensée constante, la vie de nos Unions qui sont en pays envahi. Malheureusement une barrière de fer et de feu nous sépare toujours d'une quinzaine de nos Unions du Nord et nous pouvons seulement deviner les souffrances et les misères de là-bas. L'Union d'Arras est parmi les plus éprouvées puisque la ville est presque entièrement détruite.

Quant à Reims, sa belle et vivante Union n'a pu se réunir depuis un an et plus que dure le bombardement. Nous nous honorons d'avoir parmi nos Présidentes d'Union Madame Gonin qui, ayant tout perdu, puisque le presbytère a été détruit avec le temple et la cathédrale dans le premier bombardement, n'a cessé de relever tous les courages et a montré ainsi que Monsieur Gonin, pasteur de Reims, un admirable héroïsme. Depuis Septembre 1914 le culte se fait dans une cave et la population de Reims vit héroïquement sous les obus.

Nos villes de l'Est sont continuellement exposées aux bombes ennemies, mais les Unions y continuent régulièrement des séances rendues bien nécessaires par le besoin que les jeunes filles éprouvent de se serrer les unes contre les autres durant ces mois d'épreuves. D'une membre d'une de ces Unions on nous communique des extraits de lettres bien émouvantes :

1e mai, 1915.

"Nous avons été à nouveau bombardés; 27 obus, dont 5 sont tombés sur l'hôpital et un en face de chez nous; nous avons eu bien peur; cela va tellement vite que c'est à peine si on les entend siffler. Enfin, Dieu nous a encore protégés. Nous allons à l'Union tous les 15 jours, mais nous sommes très peu nombreuses. Nous entendons le canon continuellement. A tout instant les aéroplanes survolent la ville, le tocsin sonne, c'est l'arrivé d'un taube. Pas un jour ne se passe sans avoir de ces visites et ce matin à 6 h. il y en avait déjà un."

26 juillet.

"Je me fais un plaisir de t'envoyer 4 signatures que j'ai recueillies pour la Ligue 'Jusqu'au bout.'" Il y en a une, celle de Célina, qui est d'une personne bien courageuse. Elle a vu brûler leur ménage par les Allemands sans rien pouvoir sauver; son frère, qui était sur le front, est disparu; et malgré tout cela elle ne perd pas courage et je t'assure qu'elle se charge de remonter le moral."

16 août.

"Je viens auprès de toi décharger ma peine, chère amie. Hier nous partions au cimetière porter des fleurs sur les tombes des soldats; arrivées au bout de l'Hôpital, voilà, qu'un obus éclata en face; nous fûmes renversées toutes les 5; ma sœur reçut un éclat qui déchira sa jupe, son jupon à 5 endroits et 3 lettres qu'elle avait dans sa poche. Grâce à tout cela, l'éclat la touchant n'avait presque plus de force et ne lui fit qu'une toute petite blessure. Cela a duré depuis 3 heures moins 20 jusqu'à 4 heures; il y en a eu en tout 36 obus."

The Y.W.C.A. in Finland.*

Siiri Loimaranta.

FINLAND, the land of a thousand lakes, and the Finnish nation,—how little known they are. Situated between Sweden and Russia, and ruled in turn by each of them, Finland has always been regarded by the outside world as an essential part of the ruling nation. Yet the history of Finland tells us of a separate Finnish nation, struggling through centuries and centuries in a country of snow and ice, with hard climate and poor soil, but which, by the intense endurance and diligent work of her inhabitants, is now a country with large fields and beautiful meadows. Still, her history tells how she often had to send all her best men to the front to help the ruling nation without any blessing for herself; and how she many times has been afflicted by a dark time of famine and plague which swept away, at least once, more than half of her population. Now she is among

* Reprinted from "Rural Manhood," New York, November, 1915.

the first countries in the world in educational advantages, supporting hundreds and thousands of churches and schools, possessing a literature, an art and a wonderful music of her own.

For more than thirty years had the Young Women's Christian Association already been existing abroad before one was started in Finland. The idea of the Young Women's Christian Association was not "ready made," brought to Finland from abroad. It is, rather, a visible result of the spiritual needs of the Finnish woman herself, and, being a result of spiritual needs, its work has been, and still is, most spiritual.

Now twenty years ago groups of young women came together in two quite different parts of Finland, and without any knowledge of each other's meetings. They gathered together during the dark, long, winter evenings in some friendly home, warm and kindly lighted, to pray, to study the Bible, to sing and to work for missions. That was the little, but living germ of the Young Women's Christian Association in Finland. One year later there was organized in Helsingfors, the capital of Finland, the first real Young Women's Christian Association; and less than ten years later a National organization was formed, consisting of ten local Associations. To-day she counts sixty-six local Associations and a membership of more than five thousand. The Young Women's Christian Association roots in Finland are spread as well among the well-educated women of the cities as among the country girls living either in small villages or in their quite lonesome, modest homes, unable to meet other girls.

The principal work has been and will be spiritual work, though a need has been felt to do something along physical, educational and industrial lines. For that reason, some Associations have arranged different kinds of classes, boarding homes for industrial girls, summer camps, Christian hotels for travellers, etc. But so long as the National Board and the local Associations do not have money enough to keep employed workers or maintain buildings of their own, this kind of work will be very hard to carry on. To-day only one local Association is able to keep a secretary with salary, and the National Board has four salaried workers.

The spiritual work has been carried on by means of

Bible study, different kinds of meetings, summer conferences, and mission work.

The most successful of the meetings have been the invitation meetings for different groups of girls. Once a young student belonging to the high class and attending for the first time one of the invitation meetings for students, said to her friend on their way home, "I never knew they had such lovely meetings; if I only had known I had been many a time there." And she has been.

Another time, when country people who came to the town for the market were invited to the Association, one of them declared, "How wonderfully nice it is of you city people to think of us country people, and what kind manners you have, and how good of you to give us hot coffee, too." The meeting was held on a cold winter evening, and the people needed the coffee before their homeward journey.

Bible classes are held in nearly every Association, the country Associations included. The number of the members in the country Associations is not yet large, but they are such faithful members. During the winter they walk miles in the snow, sometimes up to their knees. Sometimes the cold is 70 or 80 degrees below zero.

Three kinds of conferences and one ten days' course for workers are held every summer. A six days' conference for members, together with the annual meeting, for city and country girls; two conferences for high school girls, one for Finnish girls, and one for Swedish girls. Last summer there were fifteen conferences for country girls,—two days each. Concerning the country girls' conference, our hope is to increase their number every year, so that at last there will be held at least one conference every year in every parish.

All these conferences have been well attended. About two thousand girls attended the fifteen country conferences last summer. What these conferences mean for them is not hard to tell. If only once one has attended one of them, and seen how a little shy and closed girl-heart has been opened for love and joy by the sunshine of the love of Jesus, she has seen enough to love these conferences.

Missions have always been given a prominent place in the Association. During the last few years thirteen workers have been supported on the mission field. Two of them work among Laplanders, two among Finlanders in Siberia, one among the Greek Catholic Finns on both sides of the

boundary of Finland and Russia, the others on different mission fields.

In Lapland the Association has a large farm and a home for children and aged people. This fall a public school was opened on the farm by the Association. For a year Bible study and cooking classes have been held for young Laplander girls. How the girls enjoyed this unusual opportunity we know by the eagerness with which they asked to come again the next year, because, they said, "Never we could dream of such a good time as we have had;" and they added, "We should even be willing to pay more if necessary!" They had paid six dollars for board and tuition. One of the girls, when bidding goodbye, whispered, with tears in her eyes, to the leader, "I too would like to be a follower of Jesus, but it is so hard when I am so alone!"

Among the Greek Catholic Finlanders there is both a deep need and a keenly open mind, and our worker can tell of touching experiences of both. When on duty, she has to walk or use her skiis in moving from one house or village to another. Usually she stays for some days at the same place, having meetings which are real, live discussions, or teaching hymns or reading. Quite a lot of printed matter—such as parts of the New Testament, hymns, etc. —is distributed or sold at a very low price.

The value of the good printed word as well as the danger of the bad has been keenly felt and realized by the Association. And, due to this realization, besides the yearly publications, the National Board started last winter ten travelling libraries with fifty books in each. The plan with these libraries is to send books to the small Associations that cannot keep a library of their own, keeping them there for six months. Our hope is that many a girl in the small towns and in the country will have a better time when using these books.

The Young Women's Christian Association of Finland is young; its work is still in its beginning. But our great hope is that when time goes on the future will see there a good deal larger number of whole-hearted young Christian women working together with joy and love for each other and for their fellow-sisters.

The Jubilee Month of the Y.W.C.A. in America.*

February 1st to March 3rd, 1916.

FIFTY years ago the first Young Women's Christian Association in this country was founded in Boston, March 3rd, 1866. So that March 3rd, 1916, was the fiftieth birthday of Young Women's Christian Association work in America. During that period of time the work has grown from one small Association in Boston—which was started by a society of women to help self-supporting girls who came to the city seeking employment—to an organization numbering 342,948 members in 966 Associations in America, owning millions of dollars worth of property in buildings to which members come for recreation, to make friends, and to study subjects ranging from those found on the curriculum of schools from the grammar grade to the university. Some one has called the Educational Department of the Young Women's Christian Association the "Greatest Woman's University."

The important dates to be observed during the Jubilee Month were:

February 1st. A nation-wide Membership Rally, gathering all members of Associations together for a demonstration of what the organization means to them.

February 6th and 7th. Pioneer Days—during which time every individual ever connected with Association work in any capacity was asked to report back to the local Association which was her first interest, either personally, by letter, telegram or cable.

Every Woman's Missionary Society has been asked to request each of its missionaries who ever belonged to any branch of the Young Women's Christian Association to send a greeting to the Association to which she first belonged in order that from the first note of the Jubilee to the last all members may be mindful of women's work for women the world around.

February 22nd. Celebrated by a historical pageant of Association work, "Girls of Yesterday and To-day," which

* Adapted from "The Federation Bulletin."

has been specially prepared for use by all the Associations in the United States.

The chief notes of the Jubilee, as of that of the Women's Foreign Missionary Societies, will be gratitude for the guidance of the past and the resources of the present; and a deep and vital consecration for the future in view of the great unmet needs and opportunities to-day among the young womenhood of the world. Throughout all the activities of the Jubilee month, the minds of the members will be centred on the thought "What shall I render unto the Lord for all His benefits unto me," and their eyes fixed upon "the other girl" who so needs just the gifts which have been granted to them.

In 1898, in response to a united request from the missionaries of India, the Young Women's Christian Association sent an American secretary to that country to organize a specialized work among the young working women, young married women, and the students of that country. Within the next few years similar requests came from the missionaries in China, Japan and South America, and more recently still from Turkey; so that now thirty-eight secretaries from America, and twenty-six sent out by Great Britain, Canada and Australasia, are in these five countries working in co-operation with the splendid native women and foreign missionaries, in response to whose request the Association came, and without whose past work in blazing the trail, and whose present service on Boards of Directors and committees the work of the Association could not be carried on.

All Associations have been urged to bring the thought of "the other girl" into the various activities of the Jubilee month, the social occasions, the story hours, toasts at luncheons, etc.; and a list of material suitable for use at such times has been prepared, telling of the needs and problems of the women of foreign lands, furnishing concrete examples of what missionary work has been done, and is doing for them, and giving the life stories of missionaries who have served young women, and of young native women who have consecrated their lives to the needy women of their own countries as a result of the Christ spirit which the missionaries have brought.

It is earnestly hoped that one of the fruits of the Jubilee will be a greatly deepened interest in the girls of these far-

away countries, and a more whole-hearted support of all that is being done for them by the Women's Foreign Missionary Societies and the Foreign Department of the Young Women's Christian Association.

Throughout the Jubilee the eyes of all Association members will not only be turned in service toward Asia but in sympathy toward Europe. With the praise of thanksgiving will rise the prayer of intercession for the thousands of fellow members who are now bearing terrible burdens of suspense and agony. No one will forget that she is not simply one of the 343,000 members of the Association in the United States, but that she is also one of the 785,000 of the world membership, united to all those who suffer by the strongest bonds of sisterhood.

Reviews of Books.

Fifty Years of Association Work among Young Women. By ELIZABETH WILSON. Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York. 1916. 402 pp. Price: cloth, $1.35; leather, $1.60.

This history of the Young Women's Christian Association in the United States has been appropriately published in the Jubilee Year of that great organization and is warmly recommended to leaders of our movement all over the world. *Part I., Before 1866*, describes the preliminary organizations in Great Britain and America; *Part II., 1866 to 1906*, the development of local Associations in cities, colleges and country townships, with careful explanation of the growth of the national work until it was organized under the National Board so closely identified with the name and ideals of Miss Grace H. Dodge; and *Part III., 1906 to 1916*, the present movement.

Some readers will be almost overwhelmed by the magnitude of success presented, for the book contains a story of great achievement. Yet we heartily wish it a wide circulation far beyond America. There were difficulties there too, baffling difficulties at times, but they have been faced in faith and prayer. God has worked for His servants beyond all that they asked, and such a book will hearten others to venture great things for Him and with Him.—E. I. M. B.

Mexico To-day. By GEORGE B. WINTON. Published by the Missionary Education Movement of the United States and Canada, 156, Fifth Avenue, New York. 206 pp. with Appendix and Map. Price 60 cents cloth, 40 cents paper.

To the great majority of us probably Mexico is one of those countries, the exact position of which we never take the trouble to determine, but which we associate vaguely with constant revolutions and changes of government. Lately the accounts of these, which have appeared in our daily papers, have been overshadowed by news of events in parts of the world far removed from Mexico, and while we look these up and our knowledge of geography is thereby improving, Mexico remains in its uncertain position in our minds.

Yet, if one can judge from this study of its social, political and religious conditions, Mexico is anything but uninteresting. "A picture book for the study of geography," "a land of contrasts, of warm valleys, lush with orchid

and palm, and of chill reaches of rocky and pine-clad mountains; of smiling skies and of forbidding desert lands: of rugged saw-like mountain ranges and wide and shimmering plain; of snow-clad peaks that look down eighteen thousand feet to tropic seas—a contrast found nowhere else in the world; of careless, boundless wealth beside hopeless penury; of culture, complete and modern, in contrast with piteous ignorance."

And the women of Mexico? It would seem that the history of Mexico, that of an ancient Indian civilization of a high order, trampled on for the sake of its wealth by Spanish soldiers of fortune, and exploited for three centuries by viceroys of the Spanish crown, has left its women, or at least those of the poorer classes who make up the bulk of the population, an unhappy inheritance of ignorance and degradation. It has been the custom of the priests to charge prohibitive prices for celebrating marriages, while at the same time discountenancing civil marriage, with the result that only too many of the people dispense with either ceremony, with the inevitable far-reaching results as regards the status of women. They are slaves too to most cumbersome forms of housework, "demanding an expenditure of time and energy that has stood much in the way of their intellectual progress and higher moral enlightenment."

But Mexico is changing, under the influence of popular education and industrial development. Its greatest need is the presentation of Christianity in a form which will meet the needs of the poorer people and also appeal to the more educated classes. The writer of this text book, which is planned for study circle use, sees in the work of the Protestant Missionary Societies the greater hope of Mexico, and the book ends with an appeal for workers under them. Partly perhaps by way of contrast he paints a very black picture of the work of the Roman Catholic Church in Mexico, at the same time admitting that without doubt "it will remain a potent factor in the life of the Mexican people," and suggesting that the Protestant Churches may help it to become once more an effective and spiritual force in the country—G. E. B.

Mary Bird in Persia. By CLARA C. RICE, with a foreword by the Rt. Rev. C. H. Stileman, D.D., late Bishop in Persia. Published by the Church Missionary Society, London, 1916. Price 3s. 6d.

At the present time, when Persia and the Christian missionaries to that country are so much in our thoughts, the issue of this biography is very opportune. For besides giving a picture of a life of peculiar charm, it conveys a considerable amount of general information about its field of service. The opening chapter sketches Miss Bird's personal history and outlines her character in general terms. A description of Ancient Persia and Modern Persia follows, and then Miss Bird's work is shown from the different points of view of a pioneer, the friend of the Persians, a doctor, a teacher and a fellow-worker. She must have been indeed a wonderful missionary. "No woman's name is better known in Persia to-day than that of 'Khunum Maryam,' the name by which she was generally known" (page 60). "Her face was young and eager looking, full of force and character, yet her personality was much greater than her appearance, her doings much greater than her sayings. She hardly knew the word 'impossible,' and yet she clearly saw her own limitations. If ever she over-estimated possibilities, this was a safer defect than not to be conscious of them" (page 7).

Her energy as a worker was so great that a new missionary going out to Persia was told by a member of the home Committee, "You are going to have a fellow-worker who does the work of six men and lives on biscuits and eggs. Don't copy her!" And latterly it took two men on foot to relieve each other and keep up with her during a day's visiting in town (page 91). Although naturally timid, Miss Bird became famous for physical bravery amongst fierce Persian crowds, as also most efficient in dispensary work. "Out of weakness made strong" might be a motto of much of her experience, and there is the

impress of truth on the biographer's words: "The habitual coolness which she exhibited in danger was the result of her faith" (page 95).

Miss Bird's outstanding characteristic, however, as a missionary was her marvellous capacity for making friends and that among all classes of the community. On her list to be visited in one week she includes in one letter Turkish, Jewish, Arab and Bahai ladies, and rich and poor were alike her friends. A child suffering from starvation fever was as wholeheartedly welcome as princesses with a train of servants, and what was even more remarkable, Persian men of all classes treated "Khanum Maryam" in an unusual way, taking opportunities of listening and arguing with her, and entrusting their women folk to her (page 103).

The book has some beautiful illustrations reproduced from sketches, and will be a valuable addition to many a missionary library.—E. I. M. B.

Called. By E. Mary Crawford. Published by the Church Missionary Society, 1915. Price 2s. 6d.

This is an interesting collection of notes concerning the missionary call of many well-known servants of God in the Old and New Testaments and in the modern history of Missions. Chapter III. on "How to Distinguish God's Call" is the only one bearing on psychology of vocation which may be regretted by some; on the other hand there are many who will welcome such a collection of actual instances of men and women being led by the Spirit. Perhaps we are prone to theorize and too little pleased to study the experiences on which our theories are based.—E. I. M. B.

Dramatic Material for Association Use:

The Wayside Piper. By Mary S. Edgar. A poetic drama based on "The Pied Piper of Hamelin" in which the Piper symbolizes the appeal of the Young Women's Christian Association to the hearts and minds of girls. Price 15 cents.

The Spirit of Sisterhood. By Helen Santmyer. Depicting in simple but effective dramatic form the growth of understanding between girls and women of different groups and classes, through the centuries. Price 10 cents.

The Christmas Story. By Jane T. Miller. Six tableaux illustrated with the singing of carols and readings from "Ben Hur." Can be given with little expense or preparation by Associations, Sunday Schools, Clubs, etc. Price 20 cents.

Girls of Yesterday and To-day. Half pageant, half play, presenting the history of the Y.W.C.A. during its fifty years of existence in the United States, but might be adapted for other national movements. Price 10 cents.

The Ministering of the Gift. By Helen Thoburn. A pageant showing the present-day activities and purposes of the Association. Price 15 cents.

Published by the National Board of the Y.W.C.A., 600, Lexington Avenue, New York City.

Le Passage des Evacués à travers la Suisse. Par Noëlle Roger. Editeurs, Attinger Frères. Paris et Neuchâtel. 1 fr.

The Way of the Cross. By V. Doroshevitch. Published by Constable & Co., London. 1916. Price 2s. 6d. net.

These two accounts of the refugees passing through Geneva and the districts of Russia bordering on Poland are flashlights upon the realities of war as millions of our fellows have endured them this past year. They are from the pens of gifted journalists, who were eye-witnesses of what they so vividly describe, and none can read them without deeply-stirred emotion. In both there is the record of that wonderful charity which has been poured

forth; but, above all, it is the story of misery and suffering which those of us in happier, more peaceful circumstances can scarcely imagine, and yet which we must remember all our lives, for that, not Army estimates and budgets, shows the real cost of war—the shadow it casts over humanity. The style of writing in "The Way of the Cross" may appear almost incoherent to the more Western reader, but it is a book with a haunting message. We can do scarcely anything to help; but at least we can in spirit seek to enter into the fellowship of their suffering who have lost all while, by God's mercy, we have been spared.—E. I. M. B.

International Relationships in the Light of Christianity. A series of lectures given at the Interdenominational Summer School of Social Service Unions at Swanwick, Derbyshire, June 26th to July 5th, 1915. Published by The Collegium, 92, St. George's Square, London, S.W. 1916. Price 2s. 6d. net.

This is one of the most thought-provoking books called forth by the present crisis. In some respects the lectures may seem academic, and as if delivered in some backwater of present-day experience. Yet it is well to stand back sometimes and view a situation at some distance in trying to reach a true appreciation of issues therein involved. Also we feel sure that many will value the courage with which the teaching of the New Testament and the Christian Church concerning war has been here set forth. The lectures represented many schools of thought, and a careful study of their respective points of view will be found to be most stimulating. As the Rev. Charles Plater, S.J., said in his closing address, "We are all absolutely agreed that the stable peace of the world is to be worked for with enthusiasm. We all admit that the main determinant of that peace is international morality." It therefore behoves us to face with minds girt up the present situation and seek and seek again what our Lord taught concerning peace, He who was the very Son of the God, not of confusion but of peace.—E. I. M. B.

Maternity: Letters from Working Women. With a Preface by the Rt. Hon. Herbert Samuel, M.P. Published by G. Bell & Sons, London. 1915. 212 pp. Price 2s. 6d. net.

This is a collection of 160 letters, gathered by the Women's Co-operative Guild from its officials in answer to a set of questions concerning their life as wives and mothers. About 600 members actually received the questions, and 386 replies were sent in covering 400 cases; but even this selection is numerous enough to convey a large amount of information, probably unique in its expression, and bringing the reader into close contact indeed with the artisan wife and mother of England. There is no romance about the letters; they show life simply as it is up and down those miles of respectable streets so familiar in every English city, and we trust the book will find its way into the hands of thousands of Sunday school teachers, girls' club leaders, and Association workers, for here we see, as many do not realize them, what it means for our girl friends "to settle down." They need our practical help before they marry to live that life which is before them, and above all they need all that we can share with them of personal experience of the power of God in Christ Jesus to live it as true Christians. It might even prove a useful thing to discuss some of the letters with groups of older girls, and thus approach the question of personal faith with those inclined to regard it more or less as a concern remote from everyday life. For here, if anywhere, is revealed the inadequacy of any help in many and many a difficult time but the succour of God Himself. As it says in the preface, "an unwise reticence has prevented the public mind from realizing that maternity among the poorer classes presents a whole series of urgent social problems." These letters give the facts, and in the words of sufferers themselves. May their brave effort to overcome instinctive reticence be received fruitfully by wise-hearted helpers of the succeeding generation.—E. I. M. B.

Association and General News.

L'UNION INTERNATIONALE DES AMIES DE LA JEUNE FILLE.—L'activité pratique du Bureau central pendant l'année 1915.—Ses relations avec les différents Comités n'ont malheureusement pas pu être aussi fréquentes qu'en temps de paix, mais elles furent tout aussi cordiales. Nous avons parlé dans notre rapport de l'année dernière de l'activité en faveur des victimes civiles de la guerre. Ce travail s'est poursuivi régulièrement pendant toute cette année, et nous avons été heureuses d'enregistrer des résultats réjouissants. Un certain nombre de cas nous ont occasionné,—sans résultat appréciable, hélas,—de nombreuses démarches, comme le prouvent nos fiches chargées d'annotations. Si les recherches ont été moins nombreuses ces derniers mois, notre correspondance n'en a pas été diminuée d'autant, car nous continuons à suivre par la correspondance les jeunes filles que nous n'avons pas pu rapatrier; ainsi, l'une d'elles, placée en France, n'a pas fait l'objet de moins de 61 lettres. Une autre jeune fille de Paris, en séjour en Alsace, que ses parents désiraient faire revenir chez eux, puis laisser là-bas, puis faire revenir de nouveau, a été rapatriée au bout d'une année seulement, après un grand nombre de correspondances et de démarches diverses.

Grâce à nos amies de France, d'Allemagne, de Belgique, d'Egypte et de Suisse, avec lesquelles nous avons eu plus particulièrement à faire, nous avons pu entourer de notre sollicitude des jeunes filles malheureuses ou isolées. . . Nous transmettons journellement un nombre assez considérable de lettres, puisque, depuis le début de la guerre, il en a passé entre nos mains et *sous nos yeux* de 12 à 13,000.

Nous avons assisté au commencement de décembre, à Berne, à une réunion des differentes sociétés qui, en Suisse, s'occupent de la recherche et du bienêtre des civils, victimes directes de la guerre. Douze sociétés étaient représentées à cette assemblée, et ont fondé une fédération, à laquelle nous avons également adhéré, heureuses d'apporter notre concours à cette œuvre humanitaire. Il va sans dire que chaque société conserve son autonomie et ses moyens d'action: Fédération de ces sociétés a pour but de grouper toutes les forces pour les rendre plus puissantes et plus efficaces.

"Le Journal du Bien Public."—"Jusqu' à ce jour, le Journal du Bien Public représentait deux sociétés: l'Union internationale des amies de la jeune fille et l'Association des femmes suisses pour l'Œuvre du Relèvement moral. Cette dernière œuvre a créé son propre organe, de sorte que le Bien Public est devenu le journal de l'Union seulement.

"Un comité de rédaction, composé de membres du Bureau central et de quelques nouvelles collaboratrices, a été placé à la tête du journal. Celui-ci, dont le but est de faire connaître aux 'Amies' le travail qui s'accomplit dans le monde entier pour le bien de la jeune fille, n'abandonnera pas sa tâche. Comme par le passé, il publiera les avis du Bureau central de l'Union, les rapports des différentes sections, les rapports des homes, des œuvres des gares, des Bureaux de placement, etc. Il publiera en outre des études variées sur différents sujets, tels que questions sociales, questions d'éducation, de bienfaisance et d'assistance. Comme autrefois il s'occupera de toutes les questions généreuses et élevées qui peuvent rendre service à l'Union. Bien qu'il ne soit plus l'organe official de la Société pour le Relèvement moral, cette œuvre aura toujours sa place dans le Bien Public. . . .

"Nous conserverons ce titre, car nous n'en trouverions aucun qui puisse indiquer aussi heureusement le but de notre Union: le bien de la jeune fille, n'est-ce pas, en quelque sorte, le bien de tous?"—"*Le Journal du Bien Public*," *Janvier*, 1916.

AUSTRALASIA.—In announcing the opening of the second term at **the National Training School** at **Sydney,** the "*Australasian Women's Quarterly*" for January, 1916, gives the following description of the training given. It may give useful suggestions to other National Committees who are considering the possibility of arranging courses of training for Association work:

"Besides offering a complete course of training to women who purpose entering on the Secretariat as a life work, the school provides an exceptional chance to all women who desire to become better fitted for any honorary religious or social activity. It is not necessary for such students to take the full course, but particular lectures may be selected.

The Training School affords wide opportunity for training and equipment for leadership. Young Women's Christian Association Board Members, Committee Workers, Guild of Helpers, and Guardians of Hearth Fires, may with profit enrol in the School, and return to their Association refreshed and stimulated, as well as intelligently fortified to assist in the progress and development of their particular branch of the Association work. Sunday School Teachers, Club Leaders and Settlement Workers may find information, inspiration and training at the School.

The National Training School offers three general courses of training and study:—

1. Bible.
2. The Young Women's Christian Association and Personal Efficiency.
3. Current Movement and General Topics.

The Theoretical course includes visits of inspection to factories, libraries and other public places of interest, as a practical supplement of some of the lectures. A course of lectures will be given on the Hearth Fire Movement, special attention will be given to the training of Guardians.

For practical training the students who take the complete course are assigned to one or other of the larger Associations when their work is under the direct supervision of the local general secretary and board of directors, in accordance with a policy mapped out by the Secretarial Department.

Students for the full course go into residence at the Young Women's Christian Association, where they have an opportunity of participating in all the Association activities, and coming into contact with Association members, and learning at first hand the needs of the girls to whom the Association stands in place of home and family."

Summer Conferences.—As we go to press, an announcement has come of the two Australasian Conferences to be held this summer. The Australian Conference was to meet at Brown's River, near Hobart, from February 15th to 24th, and the New Zealand Conference at Broad Bay, near Dunedin, from March 7th to 16th. Both were to be led by Miss Helen F. Barnes, National General Secretary, and Miss Mary A. Geddes, National Secretary for Girls' Work. The programme of both "is being planned to interest everyone, from the board member, who so vitally concerns herself with the making of wise policies and unfailing courses of action; the committee worker, who feels she may make her life tell in the free service of girlhood; the girl of leisure, who would dedicate her gift of time and effort to the winning of other girls; the business woman, who longs to find a way in which she may express her personality, and grow towards a widened conception of womanhood: the girl who would find companionship and loving sympathy; to those who are just members, and desire to be living, throbbing units in this wonderful Association for womankind."

The Call to attend the Conferences "goes out to the women and girls of Australasia who are interested in the development of a true national life. Everywhere leadership is needed. Brave and right standards for righteousness

are imperative. In these solemn days it is essential that women should consider not only the social and national significance of the present, and the way we as citizens may be able to influence the lives we touch, but to consider also the need that we have as individuals to become established in the living faith."

CANADA.—"A development which will no doubt be of interest to both City and Student Association members has been reported from the University of Toronto. A **League of Patriotic Service** has been formed among the women students. The nature of the League will be understood by the following pledge-card which is being used in connection with it.

Consideration of the various clauses is stimulating much discussion and is already resulting in personal readjustment in the lives of many students.

As a student of the University of Toronto, I promise:

1. *To do the work of my course faithfully, regarding this as my first and chief means of serving the State.*
2. *To strive through study and observation to learn the meaning and responsibility of my citizenship.*
3. *To give a definite portion of my time to Red Cross work or other work for the war.*
4. *To practise economy in personal matters; to devote the money thus saved to war or relief purposes.*
5. *To adopt such habits of life as will make me physically fit for service.*

Members of the League are requested to make use of the Lord's Prayer with intention.

With the exception of the first clause (which can easily be adapted to conditions other than those of student communities) the pledge is one which presents an unmistakable and clear-cut challenge to young women generally. One wonders how far the members of our Associations *generally* are honestly considering the issues which confront them as a result of the war; how far those of us who are Association leaders are making provision for the presentation and discussion of these with our Club members, our Girl Guides, our Sunday School girls. For the benefit of those who wish to do this certain questions around which student discussion centred are given."—"*The Young Women of Canada*," *December*, 1915.

"We have definitely started our first **Training Course for City Secretaries**. This time it is only a three months' course, from January 5th to March 31st. We have six students attending, five of whom are in residence in two houses close together.

We have been specially fortunate in the kind of teaching we are able to get for these students, for they are attending several excellent Bible Study courses, under such men as Professor Kilpatrick, Professor Hook, etc., in connection with Knox College, Methodist Deaconess Training School, and Wycliffe College. In that way we are thoroughly interdenominational. The Sociological work is being done under the direction of Mr. Franklin Johnson, head of the department in the University of Toronto. His interest in our training is so great that he is allowing us the use of a room in his University department for the extra lectures on Association Methods, which we ourselves are giving. . . . The practical work is being done partly under the University through some settlements, and partly in own local Associations."—*Letter from Miss Una Saunders.*

"The membership of the **City Associations** of **Canada** in 1914 was 15,568, and this year it is 15,832; the number enrolled in the Bible classes has almost doubled, while in the Educational Department there is a marked increase in the number of classes—174, against 107, with an enrolment of 3,912 against 2,123 in the previous year. The largest increase is in the numbers

enrolled in the swimming classes, a jump from 766 to 3,558, owing largely to the fact that new buildings with tanks have been opened. The employment bureaux also show a steady growth, there having been about four thousand more applications for positions this year than last. The numbers touched by the Travellers' Aid work is about the same, over thirty thousand women having been helped through the Secretaries in this department. It is interesting to see that besides the 1,397 girls who make their home in the Association Boarding Houses, over 12,136 women and girls who travelled have made use of the rooms for transients.

"Self-governing Clubs, affiliated with the Association, have been formed in many centres. There has been a great increase in the number of these in the last year and, they are proving one of the strongest features of our work.

"Over 1,200 girls have spent their holidays in the summer Camps or Homes, and it is felt that there is a call for expansion in this line of our work."—"*The Young Women of Canada*," *November*, 1915.

The "Teen-Age" Girl.—"The winter's programme of the work for Sunday school teachers in the city of Montreal, planned by the Theological Colleges and the Sunday School Union of the Province of Quebec, includes a new feature this year through the co-operation of the Young Women's Christian Association.

"The Bible Study lectures will be followed by group discussions, and for the first time a special group for the teachers of teen-age girls has been planned. The outline of the course is as follows:—

"I. Introductory. What it means to be an 'all-round' girl. How far are her needs met in the city of Montreal.

"II. The need for physical development; the importance of play.

"III., IV. The intellectual need of the girl. The girl and her school; the girl at work; hobbies.

"V., VI. The girl as a social factor. Service at home; service in the community. The place of the club or organized class.

"VII. The girl's spiritual needs; opportunities for their expression.

"VIII. Some of the programmes of activities for teen-age girls: The Camp Fire Movement, Girl Guides, National Federation of Industrial Girls' Clubs.

"A course of the Principles and Practice of Organized Play was held at the Montreal Young Women's Christian Association in November and December. It was planned to meet the needs of the younger girls of leisure who are ready to give some service in Junior Clubs, but whose lack of experience and training is a serious handicap.

"Each meeting was divided between lecture and practical work."—"*The Young Women of Canada*," *February*, 1916.

UNITED STATES.—"**Foreign women students** are taking an increasing part in the Student Movement of the United States. This is evidenced by the attendance at last summer's conferences. There were 53 Chinese, 21 Japanese, 4 Indian and 8 Armenian women present. The National Training School of the Young Women's Christian Association has this autumn several students from other lands. Mlle Amélie Brocher, University of Geneva, Switzerland; Miss Annie Bignell, Adelaide, South Australia; Miss Zarouki Dermirjian, Constantinople College, Constantinople, Turkey; Miss Velma Hamill, University of Toronto, Toronto, Canada; Miss Michi Kawai, National Scretary, Young Women's Christian Association of Japan, Tokyo, Japan; Miss Suri Loimaranta, Finland; Miss Juline M. Parm, University of Christiania, Norway."—"*The Student World*," *New York*, *January*, 1916.

The Y.W.C.A. among Coloured Women in Cities.—According to the census for 1910 there were 4,941,882 coloured women in the United States; of

these 1,078,904 are in the Northern States. They are grouped as follows:

Over fifteen years of age			3,103,344
Single	823,996		
Married	1,775,949		
Widows	492,117		

The coloured people of the United States number one-tenth of our total population. In all the advance that has come to American womanhood, coloured women are having their share. Social betterment agitation is wrestling with poor housing conditions and exhorbitant rents; city women are concerned that coloured young women shall be provided with suitable boarding places. Grown restive under restricted social life, they are seeking worthwhile social aims; educational facilities are being extended to the many; and the natural religious impulse of the race is seeking a relation to everyday life.

Leading women, both coloured and white, are beginning to realize that the coloured woman has a contribution to the world-wide movement for Christ in the United States. Wherever co-operation has been secured wonderful results are attained.

The number of Young Women's Christian Associations already organized is seventeen; of these six are regularly affiliated with the National work; two cities have provisional organization, and there are in hand applications for organization from twenty-seven other communities. Four building campaigns have been held in New York City, Philadelphia, Baltimore, and St. Louis; conferences for employed and volunteer workers resulting in a growing solidarity of work have also been held in New York City in 1912, Baltimore in 1913, and in Philadelphia and Norfolk in 1914; and there has been a steady increase in the numbers of coloured young women who attend the summer course of the National Training School, sixteen women having taken training for city work.

Only a few cities have organized Associations but it has been the policy to build up strong work in these cities. Organization implies a thorough study of the city under the direction of a secretary of the field committee or National Board, and adequate provision, not only for officers and membership, but for an Association building and the employment of a paid secretary who will devote all of her time to the work.

In organizing a coloured branch it has been found a working policy to choose a Committee of Affiliation whose members shall be either three or five white women and three or five coloured women. One member of this committee must be a member of the Board of Directors of the Central Branch. From the coloured membership is chosen a Committee of Management which has direct charge of all matters of the local coloured branch. The Committee of Affiliation acts in an advisory relationship to the Committee of Management. This plan has brought strength to the coloured branches and has promoted co-operation, understanding, and mutual sympathy between them and central branches.

Where the coloured population of a city does not warrant the organization of a Coloured Branch, the young women have formed into clubs to enjoy together games, stories, songs, health talks, handicraft and physical training. It has been remarked that "it is only necessary to give the girls an opportunity and they do the rest."

An Association of Professional Women in Ceylon.—"An Association has recently been formed in Ceylon for women holding university degrees (or their equivalent), or holding positions of responsibility with regard to women. A number of teachers and medical women have joined, and it is hoped to extend the Association by degrees."—"*Jus Suffragii*," *January*, 1916.

INDIA.—Vernacular Magazine for Women.—"Christian literature in the vernacular is still scanty, and up to the present very little indeed has been written for women.

"We propose to try and help to meet this need by publishing a quarterly Young Women's Christian Association Magazine in Marathi. We wish to make it as attractive as possible. It will contain reports of other vernacular work, educational articles, Bible Studies and Missionary news.

"Until the magazine gets sufficiently known to be self-supporting it will have to receive financial help. If this appeal meets the eye of anyone interested in the enterprise, may I ask you to show your interest by a contribution, however small? The magazine will not be exclusively for Association Branches, but will gladly be supplied to any missionary who desires copies. Details will be published later. All communications should be addressed to Miss Wingate, Young Women's Christian Association, Bombay."—"*The Young Women of India and Ceylon*," *December*, 1915.

An Evangelistic Campaign.—South India.—"Beyond all our expectations an awakening in South India has already begun. The South India United Church proposed an evangelistic campaign in India patterned after that of China. The great Church, with a Christian community of 165,000, has united in Southern India all the Christians of the Presbyterian, Congregational, Dutch Reformed and Scottish Churches into one body. In response to the invitation of this church I began work in South India a month ago. First we united in a special week of simultaneous evangelism. Following this the leaders of the church gathered at Vellore in October for their general assembly. The secretary for the evangelistic campaign reported as follows:—

"'A force of 8,288 Christian workers during this special week gave themselves to proclaiming the power of Jesus Christ to build up a sound and lasting personal and national life. These workers have preached in 3,814 towns and villages of the Tamil country to audiences of over 300,000 people, and have won 8,503 to a desire to study the power and teaching of Christ, and 6,422 men and women to a determination to follow Him. A total of 14,925 people were definitely influenced during the week to place themselves under the leadership of Jesus Christ. Thousands more have been influenced to some extent to feel that Christ is indeed the hope of India.' . . . . . .

"Encouraged by these striking results, we left the General Assembly at Vellore to conduct training conferences for Indian Christian workers in the six principal geographical centres of South India and Ceylon. After crowded meetings in Madras, we met 200 workers from all parts of the Telugu field for a training conference in this backward area. The third centre was Erode in the Tamil district. Here 450 workers were gathered for a training conference, and the evangelistic campaign has been thoroughly organised in the surrounding districts.

"From Ceylon we went to Travancore, the southernmost point of India. Here in Nagercoil some 400 workers were gathered for a training conference, while 1,500 Christians assembled every night in the great church to face their responsibility in the campaign. . . We were addressing great congregations of Christians in a community numbering more than 80,000. These Christians are rising in a united evangelistic campaign to win their country for Christ. Already one in four of the population of this native state is a Christian. Motoring over the beautiful roads of the mountainous Travancore, with its dense forests and jungles, we came to the capital, Trivandrum. Here 400 workers gathered from all parts of the district, met for a training conference, while the large church was crowded every night with the local Christian community preparing to carry the fire of evangelism among the Malayam-speaking people.

"To-morrow we begin the first city with large mass meetings for Hindus. Unmistakably God has begun a mighty work in South India. Only this week I journeyed into distant villages far from the railway to see men baptised from three different castes, who were won in the beginning of the campaign. Although we have not yet succeeded in shaking large cities or breaking the ranks of the Brahmins in large numbers, the campaign in India bids fair to

surpass that in China in its work in the villages, among the masses and among the lower classes. It is already enlisting a larger number of Christian workers than in China, and more widely affecting the Christian Church. In its work among women also it will probably surpass the China campaign. Will you not pray for us as we join with the Christians in South India in launching a three years' evangelistic campaign?"—G. S. EDDY, "*Foreign Mail*," *New York, January*, 1916.

Women's Work in the National Missionary Society.—In connection with the work among women mentioned above it is interesting to have the following from the Rev. J. Williams, of the National Missionary Society of India:—

"According to our policy and work, we have to build up a system of unpaid voluntary workers and so perforce we have to use the material that we can get hold of in the field. So it does not depend upon whether the number of Christian women in the field is large or small, but on this that we are able to work well with the material given to us. To-day we have at least 200 Christian women under our charge, and as soon as the spiritual charge of the C.M.S. colony is given to us we will require more than one lady missionary who will have to take charge of the pastoral and evangelistic work of the colony and the district. How can we train up our Christian women for the voluntary unpaid effort to work among Christian and non-Christian women around them unless they are taught thoroughly and led up to it by a lady missionary?

"All the homes are not open to me. You may ask Miss Bose of Asrapur or any other experienced missionary lady, that work among women can not be successful without a lady worker. Our work has greatly suffered in at least four villages and we have lost a large number of catechumens and in each case there was a woman to oppose us."—"*National Missionary Intelligencer*," *September*, 1915.

Women's Education in India.—In view of the recent memorial to Mr. Austin Chamberlain, the Secretary of State for India, for the furtherance of women's education in that country, considerable attention has been paid to this subject in the Indian press. "The *New Statesman*, publishes some instructive statistics showing what large efforts still remain to be made before female education can be said to have been placed on a satisfactory footing. Apparently these statistics relate to the year 1912-13, the latest year for which figures are available. Taking the population of British India at 315 millions, the total number of pupils throughout India comes to 5,400,000. Of the latter 950,000 are girls. The great majority of the girls, 832,000, were attending primary schools, 420,000 of these were being instructed through the medium of vernacular printed books, the others 'being taught without books by means of the primitive expedients familiar in the East from time immemorial.' Turning to secondary and higher education we find that there were 48,252 girls in Middle schools, 18,515 in High schools, and 414 in colleges. There were six colleges for Indian girls with 124 students on the rolls. The percentage of girls under instruction to the total number of girls of school-going age was 5·1. The percentage for the different provinces was as follows:—Burma, 8·9, Bombay, 7·8, United Provinces, 1·2. In Madras and elsewhere it is stated that there is no strong prejudice against girls being kept in school beyond the primary stage, while in the Frontier Province of the Punjab, girls are withdrawn from schools before the ninth year."—"*United India and Native States*," *September 16th*, 1915.

"The Indian Press expresses disapointment that Mr. Chamberlain did not hold out more hope of Government support for female education in India. The Punjab papers state that there is an insistent and continuous demand for more schools, better schools, and more liberal support. Parents have the greatest difficulty in obtaining suitable education for their daughters, and make immense sacrifices. The Press continually urges the need of better provision, and numerous societies exist for furthering it.

"The Government has recently taken one step which will be useful, in starting at Patna a lace and embroidery school. All the expenses will be defrayed by the Government, and the poorer class will benefit by it. The management will be partly in the hands of a local advisory Committee.

"At the recent Sikh Educational Conference, Bhai Bishan Das Puri, headmaster of the Government High School of Gurdaspur, read a most interesting paper on female education. This paper was read in Punjabi, and is said to have been followed with rapt attention by thousands of men and women. A notable feature of the occasion was the beautiful singing of the Sikh Kanya Mahavidyala, a great girls' school, whose 250 girls also undertook the entire catering for the great conference.

"The Society for Promoting Scientific Knowledge, Lahore, has given lantern lectures for women on hygiene and sanitation, and is now holding classes in first aid, home nursing, domestic economy, cookery, embroidery, mothercraft, and music; and continuation classes for girls and women intending to work for matriculation, in Indian history, geography, mathematics, physics, chemistry, physiology. The Lieutenant Governor has expressed appreciation of the work done, and has become a patron of the Society.

"The Maharani of Baroda has given a lakh and a half of rupees to found scholarships for Hindu girls. This will provide a permanent endowment of 29 scholarships."—"*Jus Suffragii*," *December*, 1915.

CALCUTTA.—"The charming home of Mrs Shelley Bonnerjee in Ballygunge was the scene of a very pleasant occasion on November 26th, when Mrs. Bonnerjee was at home to the members of the **Graduate Union of the Young Women's Christian Association.** A delicious tea was served in the garden, and just before the guests went up to the drawing room Lady Sanderson spoke briefly on 'The Woman's Movement.' When all had assembled upstairs, Mrs. E. C. Carter introduced the speakers of the afternoon: Miss G. R. Stevenson, who read a splendid paper on 'Women and the War,' and Miss Rena Carswell, the new National Secretary of the Young Women's Christian Associations in India, who told of the intensely interesting work done among refugee students in England by the Student Foyer.

"A very interesting meeting of the **Teachers' Guild** will be held in the big hall on Tuesday, December 7th, at 8.30 p.m., when a debate on the subject 'That Woman is a Slave to Convention' will be held. Mrs. E. C. Carter will speak for the affirmative and Miss Plumbe for the negative side of the question."—"*The Y.W.C.A. Outlook*" (*Calcutta*), *December*, 1915.

Singapore.—A very enthusiastic Annual Meeting was held on January 28th, presided over by H.E. the Governor, Sir A. H. Young, K.C.M.G., and cordial appreciation was shown of the splendid work accomplished by Miss Radford as General Secretary of the Association. When she went to Singapore in 1913 there were only 190 members and there was no institute. Since then $10,714 had been raised for the present building, the membership has risen to 369 and the whole Young Women's Christian Association has been placed on a sound footing in the city. The Rev. W. Cross said that Miss Radford had not been long in Singapore but long enough to make a very deep impression. She had not carried out the work without opposition, but her unswerving zeal and unquenchable enthusiasm had mastered that opposition, and she was leaving a work of high characteristics and of a highly spiritual tone.

THE SEYCHELLES ISLANDS.—Recently a letter was received at the World's Young Women's Christian Association office asking advice as to starting an Association for the Seychelles Islands. The following notes from the October number of *The Girls' Diocesan Association's Leaflet* give interesting details of this remote corner of our field:—

"The Seychelles, roughly 1,000 miles east of Zanzibar and some 3,000

miles south-west of India, are in fact a scattered group of eighty islands in the Indian Ocean, the biggest of them being about the size of the Isle of Wight and the smallest a mere rock. Mahé, the principal one, and its near neighbours, rise like half-submerged mountains from the blue-green sea, with the coral reefs making a beautiful picture, and seeming to confirm the strong belief of General Gordon that here was the Garden of Eden.

"Until a hundred years ago the French held the colony; since then it has been British, and the population of about 80,000 in the whole group is surely as cosmopolitan as any population in the world! French, English, American, Chinese and Arab shopkeepers and merchants, Hindus and Tamils, a Japanese photographer, a large proportion of rescued slaves and their descendants, and half-castes or 'creoles' of every description!

"The French element is still very strong, and we soon found that the Roman Catholics preponderate largely over the Anglicans; they have a resident Bishop, a large cathedral, with a large convent school. They supply Sisters for the hospital and send teachers to the more remote islands. The Anglican Bishop of Mauritius comes twice yearly, but communication is slow and his visits cannot be regular. The Civil Chaplain is Archdeacon of the Seychelles and a very tiny Archdeaconry it is—just two clergy, of whom one was an ex-Roman Catholic priest when we were there, and the other an elderly half Red-Indian clergyman, who died shortly after a long and faithful ministry on the Island Praslin, twenty-five miles from Mahé."

CHINA.—"Some very practical plans for summer work were made by the Chinese school and college girls who attended the Young Women's Christian Association Conferences in China, in the early summer of 1915. When it is remembered that by no means all the delegates to the Conference were Christians, their plans will be thought still more remarkable for their high, clean ideals. 151 girls from the two Conferences signed up on the plan of the Eight Weeks' Club in America, and these are some of the things they promised to do during the summer.

"Teach children not to use bad language.

"Teach children to wash their faces and comb their hair.

"Help neighbours to clean up their houses and plant flowers in the courtyards.

"Teach poor mothers how to care for their babies.

"Use influence against cigarette smoking and wine drinking.

"Teach children to sing and play games.

"Teach families to sleep with open windows.

"Teach a Bible class.

"Teach a Sunday School class."—"*East and West*," *Toronto, January 29th*, 1916.

Medical Schools for Women.—There are three women's medical schools in China, one in Peking, another in Canton and a third in Soochow. "While these schools are mentioned in the Report of the China Medical Commission they do not appear to be receiving the attention given to schools for men.

"Though there has been a great change in the attitude of the Chinese in regard to the medical treatment of women, there is still a tremendous field for special women's work. Of course in large part the Chinese women will do their work as nurses, and arrangements are made by the Rockefeller Foundation for the special training in the United States of some Chinese women for this position.

"The Report further says that all missions experience great difficulty in obtaining a sufficient number of women physicians. The lack of trained medical women willing to work in the mission field appears more marked in America than in England. It would seem as though, in keeping with the

developments of the West, that this should be the other way about; we do not, however, profess to explain it. It is possible, of course, that the special training of women physicians in China will be done in connection with some of the other medical schools. In any event it can safely be assumed that the problem is set aside temporarily only."—"*The Chinese Recorder*," *November, 1915.*

UNION WOMEN'S MISSIONARY COLLEGES.—In the June number of the *Bulletin* of the Central Committee on the United Study of Foreign Missions there was a most interesting account of the Union Women's Missionary Colleges of China and India, followed by an outline of the scheme for a similar institution in Japan. "We note, says Miss M. E. Hodge, certain features in common in them all: the desire for Board relationship in order to insure their adherence to the fundamentals of Christianity and to give them a standing with the Churches at home; a Board of Control on the field with considerable freedom of action, the membership of which shall consist of foreigners and natives; the intention to have the college belong to the country where it is planted and not be a transplanted American or English college; the recognition that the curriculum should be adapted to the needs of the women, and therefore not an exact copy of that for men, though it should have an equally high standard." The Union Colleges already established are:

(1.) **At Peking: The North China Woman's College, the Union Medical College for Women** and **the Union School for Nurses.**

(2.) **At Nanking: The Ginling College for Women** and **the Union Nurses' Training School.**

(3.) **At Canton: The Hackett Medical College for Women.**

(4.) **At Ludhiana: The Woman's Christian Medical College.**

(5.) **At Madras: The Christian College for Women.**

In these colleges eighteen different Missions are concerned and they will surely contribute to the ultimate unity of the Christian Church in China and India. In one institution, the Christian College for Women at Madras, as many as eleven Missions are co-operating, six British and five American, with a Board in Great Britain and the United States.

Regarding the **proposed College** on similar lines **for Japan**, a letter of May 28th, 1915, is quoted: "The plans for the Women's Christian College are now in the hands of an interdenominational Committee, composed partly of Japanese and partly of missionaries. All denominations connected with the Federated Missions have been consulted, and several have pledged their support. The plan is to secure a good piece of ground in the suburbs of Tokyo and to erect buildings and provide equipment worthy the name of college. In the beginning pupils who have completed the academic course in the Government Higher Schools for Girls will be eligible for entrance examinations; the course will be raised as rapidly as possible. The president and faculty have not yet been appointed, but it is intended to make them representative of the supporting Missions. If we could have an idea of the amount of financial support upon which we could count, it would be easier to crystallize the plans. We are anxious to begin in the spring of 1916. The Christian College for Women is the need of the hour in Japan. The education given to men is so far in advance of that for women that the chasm is hourly widening. A really fine college would bring under Christian influence the brightest and best of the young women of to-day, who will have an influence in shaping to-morrow."

JAPAN.—"The **new building of the Tokyo Young Women's Christian Association** at 14 Kita Jimbocho, Kanda, had its opening October 15-22, with open house every day and a series of meetings and receptions, at which there was an attendance in all of about 800. The first meeting held in the building was for the carpenters and builders who have laboured so faithfully in its construction. Mr. Tonomura gave an evangelistic address and several members

of the Mitsukoshi Boys' Band rendered musical selections. A meeting of women's societies from various churches was addressed by Rev. Eemura, and Dr. Nitobe spoke on Saturday afternoon to a capacity audience of women students and in the evening to about a 100 girls from offices and business houses.

"The first week in November saw the opening of classes in domestic science, physical training, Bible, English, music and other subjects. The building contains a fair sized gymnasium, which can be converted into an audience room, also social parlours and class rooms, a domestic science equipment, secretaries' offices, and a dormitory for about sixteen girls. Miss Taka Kato, who has recently returned from a year at the Young Women's Christian Association National Training School in New York, is the secretary in charge." —"*The Japan Evangelist*," *November*, 1915.

"In the **Tokyo** Association there are twelve Bible classes of about two hundred girls, five Sunday schools with two hundred children. At the Neighborhood House, besides the regular classes and the playground, there is a hymn singing class and eight organ pupils. At the recent Tokyo Association Committee meeting Miss Taka Kato was appointed general secretary of the Tokyo Association. Miss Mary McCloy has been secured to direct the physical work in the new Association building.

"Some interesting items were culled from the reports of student Associations at the summer conference. Soshin School holds weekly meetings in an electric works, with instruction for both boys and girls in English, Bible and hymn singing; also in domestic science. The Superintendent and three boys have been baptized. Poole's School holds weekly meetings in a spinning factory. Kobe College had a party for girls in the telephone office, then organized a Sunday School for them,

"The late Rev. E. Rothesay Miller has bequeath to the National Association incorporation (zaidan) his house and property in Kojimachi for the benefit of girl students in Tokyo, with the condition that the Association pay certain bequests to the National Young Men's Christian Association and to the Japanese Presbyterian church. This generous gift from Mr. Miller, who has long been a close friend of the Association, was accepted with deep appreciation by the National Committee.

"The new Association of 140 members recently organized in Iai Girls; School in Hokodate was affiliated with the National Committee."—"*The Young Women of Japan*" *(Joshi Seinen Kai)*, *November*, 1915.

"Probably no country in the world offers greater facilities for **Bible work** than Japan. All over the empire we visit the Government schools and colleges, and offer the Bible for sale to teachers and students. In many schools we are allowed the use of one of the class rooms or libraries, where we display our books; as the students enter we have excellent opportunities of speaking to them, and as a rule they purchase freely. To reach the student class with the Bible is one of the most important and most promising departments of our work. In banks and in Government offices we often meet with good success. The chief officials show themselves friendly and considerate and generally quite willing to allow the Scriptures to be offered for sale among their fellow-officials. Even Governors of Prefectures receive us kindly when we call on them, and display interest in the Society by purchasing Bibles and by permitting us to approach all the officials under their authority. Practically there are no limitations to our work in Japan. Moreover, elementary education is so universal that it is hard to find a young Japanese who cannot read."—"*The Bible in the World*," *October*, 1915.

Evangelism through the Daily Press.—From another issue of "The Bible in the World" we learn that "during the National Evangelistic Campaign

in Japan ten of the leading daily papers in Tokyo printed a three-column presentation of Christianity. Thirty thousand copies of it were distributed by a band of five hundred Christians. Special efforts were made to reach educators. Government offices and banks applied for meetings to be held on their premises, and several audiences of over a thousand factory operatives were addressed. Osaka is said to have been 'roused as never before,' and over two thousand inquirers were enrolled in that city."

Japanese Women in Korea.—So many Japanese are now living in Korea that recently one of the missionaries of the Woman's Foreign Misssionary Society of the Methodist Episcopal Church, who has previously worked in Japan, has been transferred to Seoul to work among the Japanese women there. She received an enthusiastic welcome from both Christians and non-Christians, so glad were they to have among them a woman who knew and understood their customs.

MEXICO.—"A Christian worker in Mexico voices the general opinion of missionary experts when he says that the present unsettled conditions have created among the people an unprecedented desire for the gospel of Christ.

"It may surprise some to know that in a great part of Mexico there is comparative peace. Even in the districis where fighting is going on, conditions are not the same as found in most war-stricken countries. They are not to be compared with the unrest and devastation in the war zones of Europe.

"'There is not a state of anarchy in Mexico,' writes the missionary. 'Bandits do not roam about the country, plundering and murdering. The great crisis that Mexico faces to-day is one of finance. Mexican money is practically worthless to-day, making it impossible for merchants to import articles. Nevertheless, people continue to carry on their various trades. The worst conditions are to be found in the cities. In the small towns and country districts work goes on about the same as usual.'

"Dr. John W. Butler, of Mexico City, has made the statement that this is the golden opportunity for Christian work in Mexico. The religious interest manifested has never before been equalled. Missionaries are doing a larger work than ever, and Protestant mission schools have more students than they can possibly handle.

"The feeling against Protestantism that strongly prevailed for so many years is now fading away, since Mexicans are coming to realize that Christ is a vital power to those who trust Him.

"Several officers of the various Mexican armies are young men who have attended mission schools and naturally have created a favourable sentiment toward the missionaries. Mexico needs Christ and, better yet, is beginning to realize her need of Christ."—"*The Missionary Survey*," *February*, 1916.

PORTUGAL.—"There has appeared in an evening newspaper an article on feminine illiterates in Portugal. It was a statistical work published through the intervention of the Director-General of Statistics, which has revealed to us the deplorable, even alarming, state of the education of women in this country, which, whilst there is a desire to obtain improvement, cannot succeed, being weighed down by the shocking burden of 98·6 per cent. of women not knowing how to read or write."—"*Boletin Officiale.*"

GREAT BRITAIN AND IRELAND.—"The Joint Committee of the Fabian Research Department and the Fabian Women's Group is engaged on an **enquiry into the new position of women in industry.** In a letter explaining the objects of the enquiry, reference was made to the difficulties of the rearrangement of industry. Now that such large numbers of women are employed in work previously confined to men, processes have been readjusted, so that although the women are accomplishing the same result as the men, no woman is engaged on exactly the same process as any one man. Meanwhile

the regulations of the men's trade unions are thrown to the winds, while the women are employed at rates that threaten the whole position of labour. Unless the position is understood and faced, the probabilities are that labour will awake after the war to find itself powerless, while the women may well be worse off than they were. The objects of the present enquiry are (1) to enquire how far and in what occupations and processes female labour is being introduced for the first time, or is increasing, or is replacing male labour; (2) to find out at what rates and under what conditions women are now working, and what is the cause or explanation of a differentiation between grades or sexes; (3) to enquire how far the readjustments of processes have facilitated the introduction of female labour, and how far they are likely to secure its permanence after the war; (4) to enquire into the rules and customs which restrict the employment of men or women or influence the line of demarcation between their work, and to enquire in what way any alteration is likely to effect them. An appeal is made for the funds to carry out this enquiry."—"*Jus Suffragii*,' *January*, 1916.

"The amalgamation has recently taken place under the title of the **Association for Moral and Social Hygiene** of two societies which in the past enlisted a noble band of workers in a great cause—the British Branch of the International Abolitionist Federation and the Ladies' National Association for the Abolition of State Regulation of Vice and for the Promotion of Social Purity.

"The objects of the Association as defined in its constitution are 'to raise the standard of character and conduct in sexual relations, to secure the recognition of an equal standard of morality for men and women, and to eradicate prostitution and kindred evils. It will oppose and seek to overthrow all forms of official regulation and commercial exploitation of vice, and it will endeavour to study and promote such legislative, administrative, social, educational and hygienic reforms as will tend to encourage the highest public and private morality.'"—"*Jus Suffragii*," *January 1st*, 1916.

SWEDEN.—Fröken Ingeborg Wikander.—Sweden's first Young Women's Christian Association Secretary in a foreign land left Gothenburg on January 13th for New York, where she will stay about a month before proceeding to China. The Young Women Christian Association in Gothenburg had a farewell evening with her on December 13th. Fröken Sigrid Netzel gave the commendatory address, speaking first of the joy of belonging to an association which is not limited to one's own town, or even to one's own country, but stretches out over the whole world. She referred to the wonderful opportunities opening up before the Association in China; and, quoting Acts xx. 32, promised that Fröken Wikander should be remembered, not in feeble and occasional prayers, but in prayer that should "avail much."

Fröken Dickson quoted 1 Cor. xiii. 13, and wished for Fröken Wikander faith, hope and love, in prosperity and in adversity, and after all present had united in repeating the Apostles' Creed and the Lord's Prayer, she closed with the Benediction.

In the March number of the Swedish Young Women's Christian Association magazine it is reported that Fröken Wikander had a very stormy passage to America and expected to leave New York on February 20th to cross America. She was due in China at the end of March.

NORWAY.—Our National Young Women's Christian Association has forty-one branches with about 3,500 active members. Most of them are in towns, several of them have in the last years celebrated their 25th birthday, five have their own building with a Home for young girls. Most of our Associations have meetings on Sunday afternoons, and one or two meetings in the week for sewing, singing, Bible study, or foreign missions. Last summer we had a

week's training course for Association workers, attended by eighty. In the morning we had Bible study and lectures about Association work, in the afternoon reports of the work and discussion about difficulties, and in the evening devotional services. We all lived together in a boarding school out in the country and spent a very blessed time together.

In Christiania, our capital, we try to do a work for factory girls in a Home which can receive forty. It is specially for young girls with very small earnings, so it is very cheap.

In Trondhjem is a work among servants on steamers, a work very needed, but often very difficult. It has its special secretary, who is doing very good work, visiting the steamers, inviting the girls and receiving them for pleasant afternoons in the little Home given for that.

In the winter last year, the first months of the war, the Young Women's Christian Association did a work together with some other organizations to help foreign travellers, especially Russians. (See "WOMEN'S INTERNATIONAL QUARTERLY," April 1915, "Die Bahnhofsmission, Kristiania, in 1914.")

ITALY.—The Young Women's Christian Association "Nest" in Milan.—"In response to an appeal for help in the work of providing 'Nests' for the children of soldiers in different parts of Italy, the Committee of the Young Women's Christian Association in Milan offered for this purpose a suite of five rooms in an upper floor of their house in Via Moscatti. Quite informally and without any inauguration ceremony the 'Nest' was opened on November 15th last, and it is really a 'Nest,' warm, sunny, and cheerful. . . .

Twenty young ladies take turns in working morning and afternoon. The first set open the 'Nest' at eight o'clock, receive the children and prepare the first meal of bread and milk, after which they play with them and amuse them until 1 o'clock when they retire after having prepared the midday meal.

In the afternoon they are replaced by others who remain until 6.30, carrying on the same work with the children and attending to all the domestic arrangements. And no work is too humble for them—they sweep, sew, scrub, wash, iron and mend linen, and in fact, everything that a good housewife could do for her own house these girls do for their 'Nest.'

And how does the 'Nest' live? Entirely through the kindness of friends, most of whom belong to our Association, and contribute regularly to the support of the enterprise. It may be a surprise to some that these 'Nests' should be confided entirely to the personal care and initiative of young and more or less inexperienced girls, but it has been our faith in their powers which has increased them and spurred the girls to greater efforts in order that they might not fail in the task assigned to them. And so much of good is resulting from this work of love, to the workers in teaching them habits of patience, self-sacrifice and gentleness, and bringing them into closest touch with the domestic and family side of life with which many are almost entirely unfamiliar; and to the babies, who fed and cared for according to the most modern system of hygiene, are blossoming like flowers in the sunshine.

At Christmas time they had a party, and it was a joy to see them looking with big eyes at the Christmas tree prepared for them by their kind nurses in the Association Hall. . . . Another was arranged by all the six 'Nests' existing in Milan, with a view to raising the funds necessary to carry on this work and also to help the children of refugees. The result of this combined effort was the sum of six thousand lire for our work."

FRANCE.—The British-American Young Women s Christian Association is continuing its various departments of relief work.

"On Friday, December 24th, a noonday Christmas dinner was served to nearly 140 Paris poor and refugees including close to 50 little tots. All friends who have helped serve previous Christmas dinners can imagine how the rooms looked with their decorations and inviting tables.

"On Thursday of Christmas week, a dinner was served to a hundred of our ouvroir women and their children in co-operation with our friends the French Protestant Deaconesses. And about the same time toys and sweets were distributed among over a hundred refugee orphans of the North East of France who otherwise would have had very little to brighten their Yuletide.

"Progress is being made in providing blankets to needy refugee families. Many of them, in addition to a large quantity of mattresses, have been distributed among families in both the East and the North of France.

"For a limited time, also, work is being provided to a number of refugee women in Amiens, making mattresses and garments much needed by their fellows."

GERMANY—Women Suffragists' Gift to Prisoners in Camps.—"It is interesting and pleasing to read in the *Zeitschrift für Frauenstimmrecht* of the kindness of German Suffragists at Christmas time to the prisoners in camp. Little parcels were sent, more especially to the lonely ones, who had nothing to expect from home. The camps, Etelser Moor, near Bremen, at Berlin-Döberitz (where French, English and Russians were interned), were among the favoured, also the Camp at Soltau, near Hanover. The plan was resolved upon only shortly before Christmas, but money was quickly collected and willingly given. Hundreds of parcels were sent into the camps, containing useful things, such as underwear, foreign writing paper, notebooks, brushes, and cigars, which the camp superintendent graciously and gratefully received for the captive men. To the Etelser Moor camp at Bremen the presents were personally conveyed by Frau Kirchoff and Frau Schmitz (of the Bremen Society for Women Suffrage) who had been particularly successful in their appeal for money. 2,500 M. were received by the Pastor of Soltau for the Christmas festivities of the Russian prisoners, and this sum was distributed among them in the form of parcels and gifts of money. Holzminden, where civil prisoners, women and children are interned, was another favoured camp. The Society for **Deutschen im Ausland und die Auslaender in Deutschland** gave special thought to the children, and sent them Christmas gifts of toys and sweets. A number of clergymen sent Bibles in different languages and devotional books through their Societies to the camps. 'The women think gratefully of the English women,' adds the *Zeitschrift fur Frauenstimmrecht*, who last year sent Christmas presents and trees to 20,000 German prisoners."—"*Jus Suffragii*," *February*, 1915.

SWITZERLAND.—L'Œuvre universitaire suisse des étudiants prisonniers de guerre communique une circulaire dont voici l'essentiel:—

"Il est naturel que les milieux universitaires se préoccupent des étudiants prisonniers et internés en pays ennemis; avec eux est en perdition un capital d'autant plus précieux que l'Europe, après la guerre n'aura pas trop de toute sa réserve d'hommes cultivés pour rebatir les cités, reconstituer les nations et recréer l'humanité. Dès le mois de novembre 1914, nous avons demandé que les étudiants, retenus comme prisonniers, civils, puissent être internés en pays neutres; ceux d'entre eux qui choisiraient la Suisse comme séjour poursuivraient dans nos universités le cours de leurs études; l'initiative privée et l'appui des autorités permettraient sûrement de couvrir les dépenses à prévoir. Bien accueilli en principe, ce projet n'est pas assuré d'une réalisation prochaine.

"Dès lors, les universitaires suisses ont créé une œuvre de patronage et d'assistance en faveur des étudiants prisonniers militaires et civils. En voici la consigne: Preserver ces jeunnes gens de la misère physiologique; leur "remonter le moral"; leur rendre le sens et le gout des choses intellectuelles; leur permettre, pour autant que possible, de continuer leurs études; en faire des hommes capables de supporter avec dignité la lourde épreuve et de répandre autour d'eux le reconfort at l'instruction. Dans la mesure de ses resources, l'œuvre universitaire procure à ses correspondents des livres et des periodi

ques; aux abandonnés, des lettres de professeurs ou d'étudiants; aux nécessiteux du pain, des vivres, du linge, des vêtements, etc. De même les associations pêdagogiques primaires et secondaires travailleront dans le même sens. Dans chacun des camps patronnés il sera constitué une "Union académique" possédant un comité, une bibliothèque et une salle d'études. Des conférences seront organisées. L'Union académique pourra créer ou développer l'enseignement mutuel, élémentaire secondaire ou supérieur.

"A ce jour, le Comité central, siègeant à Lausanne, a reçu et remis aux sept comités universitaires, pour leurs débuts, 35 listes renfermant les renseignements utiles sur plus de 700 prisonniers internées.

"Ajoutons qu'un comité auxiliaire de cette oeuvre si utile vient de se constituer à Paris, sous la présidence de M. Larnaude, doyen de la Faculté de Droit."—"*Le Semeur*," *Janvier*, 1916.

SOUTH AMERICA.—The following are some interesting extracts from the last Annual Report of the **Buenos Aires** Association:—The total membership is at present 573. Of these members 191 belong to the Argentine department, 382 to the English-speaking department. The total shows a slight decrease from the total of last year, which was 592.

The Religious Work Committee has held Sunday afternoon meetings throughout the year including the summer months, with a total attendance of 659, an increase of ninety-eight over the figures of last year. These services would be impossible without the generous co-operation of the clergymen and Christian workers of the city. While in no sense rivalling church services, these meetings give an opportunity for Sunday worship to young women who are not able to leave their posts on Sunday mornings. An interesting and successful feature of this work has been the ten monthly joint meetings with the Young Men's Christian Association in our own parlors. Other activities of this committee have been mid-week meetings in the November World's Week of Prayer, the Women's Saturday prayer meetings, held monthly for nine months with a total attendance of 85. The total attendance at all religious meetings is 774.

The Educational and Membership Committee has held five lectures during the year, with a total attendance of 207.

The Social Committee reports nine monthly socials, with a total attendance of 574. It has been glad to welcome as its guests members of the Young Men's Christian Association and of the Young People's Institute. Many friends, to whom the thanks of the committee are due, have assisted in the short musical programs. The good attendance and the zest with which the simple games have been played attest that the monthly socials have a real place in the hearts of the membership.

A Hospital Visiting Committee for non-Argentine young women has been organized during the year as a sub-committee of the board of management, and has made visits to the British and the Rivadavia Hospitals.

In the boarding department the total for the year is 584, of whom 143 were residents and 441 temporary boarders. These show a slight increase over last year's total. The nationalities represented in the boarding department were 15 in numbers, as follows: British, French, Belgian, Dutch, Danish, Swedish, Swiss, Spanish, German, Austrian, Argentine, Brazilian, Uruguayan, Mexican, American.

In the Association lunchrooms 19,061 luncheons have been served.

War Work of Italian Women in Montevideo.—"The National Council of Italian Women writes: 'That love for the Motherland is felt in every remote corner of the world where our compatriots are living is proved by the constant communications we receive from the most distant countries. We would specially mention the work of Italian women in Montevideo. No sooner had war been declared than a committee of ladies was formed

in the capital of the Republic of Uruguay for the purpose of helping and co-operating in every possible way with the distant homeland. The General Committee is divided into three groups—(1) Work for the Red Cross; (2) Help for the families of soldiers; (3) Propaganda through the Press. The work of all these groups has developed, and still is developing with great enthusiasm. . . .

"This committee in Montevideo has, besides this practical help, greatly cheered the National Council of Italian Women by its sympathy and appreciation of the efforts the Council is making to solve the many problems connected with women's work in Italy."—"*Attivita Femminile Sociale*," *January*, 1916.

SOUTH AFRICA.—Rest Rooms Opened at Pretoria.—"With great joy we record the fact that on December 17th our Rest Rooms in town were actually opened! It has been wonderful to watch God's plan gradually unfolding during the past year. We feel these rooms to be a direct answer to prayer, and a token of the great things God is going to do through the Association in Pretoria. They are very attractively furnished, and have a most restful appearance, and their central position is ideal. On every hand one hears the remark: "This is what we have been wanting for years," and we have been given far-reaching visions of what may be accomplished through their means. We are very grateful to Johannesburg for sparing us Miss Jankowitz, whose experience in Rest Room work makes her invaluable to us, and we feel sure that the response which she will meet with from the girls of Pretoria will repay her for leaving the work so dear to her there."—"*The Bi-Monthly Record*," *January*, 1916.

Travellers' Aid at Durban.—"A very high tribute was paid to the work of the Young Women's Christian Association by the matron in charge of 140 immigrant girls on the 'Benalla,' which arrived in Melbourne on September 13th. On the voyage the boat went on fire and had to put into Durban, where she remained for a month being repaired. 'I don't know what I should have done without the Association,' said the matron. 'The girls made the building their home. Arrangement were made for them to get materials for clothing, and sewing parties were arranged by which they could make up things to replace those they had lost. To look after 140 girls, without occupation, in a strange city, would have been a most difficult task, but the Association planned outings, visits to places of interest, found friendships and occupations for the girls, so that they might have a pleasant, wholesome, and happy time. It seems quite home-like to arrive in Melbourne and find first on the wharf to meet us the Travellers' Aid officer of the Young Women's Christian Association.' 'Wherever we go,' the girls said, 'we will look for the Young Women's Christian Association, which has meant to us friendship, protection, and happiness.'"—"*The Young Women's Evangel*" (*Adelaide*).

Johannesburg.—In a recent letter Miss Bromley gives a delightful account of the sudden and unexpected manner in which the finance campaign was started in Johannesburg. Lady Buxton called on the afternoon of January 9th to discuss it, and two days after she made a public appeal in the *Rand Daily Mail*. A meeting to follow up the appeal was held, at which her Excellency presided, the speakers being the Mayor, the Bishop of Pretoria, and the President of the Free Church Council. The following day Lady Buxton suggested meeting the Building Committee and the principal business men of the town, after which an immediate start was made with the collecting. The whole campaign seems to have been splendidly organized, and on February 7th, when Miss Bromley wrote, the sum collected had amounted to £4,000.